

Eckhart Tolle Video Art of Presence 6h29m

[Speaker 3] (0:20 - 0:42)

Sunrise, another new morning we celebrate. We are the new man.

[Speaker 2] (0:48 - 1:10)

Sunrise, over the mountain, spreading your light over the land.

[Speaker 1] (1:32 - 57:43)

I trust that nobody is in a hurry to start. Welcome to our retreat, your retreat, from the world, especially the world in your head. Taking a step back.

Retreat. You've come here, not alone. You've probably come with your mind.

The mind has come with you. But be thankful, because the mind allowed you to come here. Some people didn't make it.

A few always cancel at the last minute. I wonder if we should go now. I don't feel like going.

What's the point of another retreat? Whatever the mind can say. And then you completely believe in whatever thought the mind throws up.

Yeah, no, I'm not going. Maybe I should. And with some of you, it was touch and go whether you would make it or not.

I'm sure it happens. And yet, there was a stronger impulse in you to come than the resistance to coming here, which you may have felt also. Or which you may feel, even though this is not a long retreat, even though it's only three days, that you may feel this resistance even while you're here.

You may already have felt it. The mind, the thinking mind, the stream of conditioned thinking, the egoic entity that arises out of that, may be looking for an opportunity to get you away from here. From time to time, it may come up.

It may focus on something that is not absolutely perfect in your environment, in whatever situation you're in here, because there's no such thing as a perfect situation, unless you live in complete surrender to what is, in which case every situation is perfect. But from the point of view of the mind, of course you can always find something that isn't right, that you could complain about. And the mind says, this situation is not as it should be.

This shouldn't be, that shouldn't be. Yes, but it is. So you work with the limitations that

are here, even here, at a retreat center, certain limitations, different ones from the ones you find at home.

Less privacy perhaps, you can complain about that. Not warm enough, this or that. The person you're sharing the room with is not according to the expectations of the mind.

Not spiritual enough. Or even worse, more spiritual than me. Oh, he must have been at it for a long time.

So, in any situation, you don't have to wait long before some kind of flaw in the external situation will come up, what looks like a flaw. Which means there's a clash between the expectations and demands of the mind and the simple suchness of this moment. And some egos love to be personally offended when these things happen.

So, how can, to me, a person of something, they should, why don't they? He should, she should, she shouldn't, they shouldn't. The weather should be warmer by now.

So, you observe the talking entity in the head as you're here, which occasionally may try to talk you out of being here, either by physically removing you from here and you run away, or by taking you away from here by absorbing all your attention into a mind stream. And physically you're then still here, and mentally you're somewhere totally different, past, future, or dreamland. And you can see then that presence, there's no presence, there is an absence.

Now, of course, this retreat is not called The Art of Absence, but The Art of Presence. But absence may, does not require art. Absence happens easy enough.

So you may detect, occasionally, yourself becoming absent, which simply means your attention is no longer here, it's being drawn into a stream of thinking. And usually can tell easily by looking at a person whether they are present or absent. Of course, there are degrees of absence.

You can be totally absent, which means you don't hear a single word. Or you can be absent in the sense that you are commenting on what you hear, which means you're not really fully absorbing. You are more interested in your own standpoint, opinion, or mental position, than in what is being said.

And often, you believe your standpoint is, of course, the right one. There's identification with a mental position. And that's a form of absence also.

It's not total absence, but you're not really fully here. That may happen, for example, to people who are very knowledgeable about spiritual matters, have read lots of books, which can become a hindrance to if you carry them in here. So if you feel the impulse to leave here, that's, of course, another way the mind may succeed in getting you away from here.

If you can, don't just run off at the first thought that comes into your head with an accompanying emotion of disgust or whatever. Back home to my privacy, my own bed. Why did I leave that?

I could be more peaceful there than can I be here. And the moment you get home, you say, I should never have left. I failed.

And the torture continues. But in all of you, something is arising that is a relatively new thing, at least the fact that it's arising on a wider scale now is a relatively new thing on the planet, and that is a state of consciousness that we could call presence. And to deepen that, that's why we're here, to deepen the ability to be fully present with what is.

The ability to respond to life, which is now, always now, out of that state of presence, not out of conditioned mind stuff, conditioning of the mind. Sometimes I use strange expressions like you grow in presence. Presence grows in you.

Presence arises more fully. Excuse me, says a mind somewhere, you haven't defined presence yet. I don't understand what you mean.

In the course of the retreat, you may get a few definitions, a few pointers, never enough to satisfy the mind, of course, especially as regards presence, because through thought, you cannot possibly grasp what presence is, because thought is always grasping at concepts. And then, ah, I've got it now. I've defined it, that is.

I've given it form. But presence is vast. It has no form.

Thought, each thought is a thought form. It's born and then it goes, or it sticks around for a while, or it takes over for a while. Thoughts, every thought is a little entity, a little being, a little temporary energetic entity.

So I'm not right now defining presence, because it is unnecessary. As you said here, presence deepens, because presence is, to a large extent, the unspoken dimension of this gathering. If you're here thinking that the words that are being spoken are the central point of our retreat, that would be an error.

It's not the case. The words are secondary. What else is there?

And you may notice, the mind is always waiting for the next word, or it's busy thinking about the last one. Is it possible to be here without thinking about the last word, and without waiting for the next one, and without going to sleep? Because that's one way of not thinking about the last and not waiting for the next.

But that's not the way here. You can do that at home. You can fall below thinking at home, easily.

A couple of drinks, TV. You're drifting towards unconsciousness, gradually. And you may

feel a little better than the torture of your mind.

There, too, there is some relief from the daily torture of the mind, yes? But that's not the way we're going. It's not the way back to the animal realm, the nature realm, the mineral realm.

You can go all the way back. And it's wonderful for the animal realm in itself. It has a perfection that the human realm does not have.

Even the mineral has a perfection that the human does not have, because humans are transitional beings. They are neither one nor the other. So we are not here in an attempt to fall below thinking, but to rise above thinking, so to speak.

We are not becoming less awake, less alert, less alive, but more alert, more awake, more intensely alive. So here you have the level of thinking that's been the human dimension for thousands and thousands of years. Below it, you have the dimension of no thought, instinctive no thought, natural no thought.

And above it, you have the dimension of presence. You have transcended thought. How?

By not thinking about the last word and not waiting for the next one and not even trying to work out what I've just said. Not making presence into some new thought form. Can one live like that in a state of relaxed alertness, which is presence, not the state of alertness that comes from mind and ego, which is not real alertness, which is really a state of fearful tension.

No. It's open, not closed, completely open. And you're able to look, to hear, to feel, to touch, sense perceptions against a background of stillness, which is another aspect of presence, alert stillness.

Sense perceptions happen here, and when you're not thinking about the last moment or looking to the next one, and after you've heard a sentence, a string of words, there's simply spacious stillness, just as in the speaker, this form sitting on a chair, there's stillness between the words. I don't know what the next word is going to be, or could I know? And there's no need to know.

You may have noticed already, we don't have an agenda here, a big folder, which tells you what we're going to do this weekend. We're going to get through these 20 points. In other words, there seems to be a lack of structure.

And that is true, there is a lack of mind-made structure. And yet, a different kind of structure is growing organically out of the present moment, and it knows where it's going. So you may have realized already how important the stillness is in this room, the external stillness, which we could call silence.

And there's a lot of it, despite the words, and the inner stillness, which simply means, what does that mean, inner stillness? It means, and this is the secret, consciousness, conscious, without thought, a state of great intelligence. Not that thought is not going to operate ever again, but that becomes your home, the foundation, what you're rooted in, is that dimension of inner stillness that is there in the background.

It is the background to everything that happens. And that's already in you, of course. But most humans are so identified with what happens in the foreground of their existence, sense perceptions, events, experiences, thoughts, emotions, everyone drawing attention, everything that happens externally draws you, the world does that.

This matters. And you believe that it matters absolutely. And then the next thing matters even more.

And then the phone call comes along, this is really serious. And mostly every thought likes to matter. Take me seriously, says every thought.

Think, think. And even psychologists who are not interested in presence or anything like that, have examined the human mind and realized that 99% of our thinking is totally repetitive. And yet it's serious.

So that's being lost. When only the foreground, whatever happens in your life, in the foreground of your life includes thoughts and emotions and external things, when that absorbs all your attention continuously, one thing after another, or as one of my favorite quotes says, Churchill said, one damn thing after another. He was talking about world history, but he could have been talking about the human mind.

It's the same. It's only reflects, the outer reflects the inner. One damn thing after another.

One damn thought after another. And of course, nobody can argue with the fact that this is true because if you read world history, you can see that it is one dreadful thing after another. And if you look at your own mind, when you're lost in it, it's not a pleasant place.

Occasionally pleasant thoughts can happen and then quickly they turn around and always have another face. Like, dislike. Honeymoon, divorce.

So being lost is a normal state. Lost out there, lost in here. There's only that dimension then to your life.

We could call it, what happens. I'm only interested in what happens and complaining about what's not happening, what should be happening. Of course, not happening in the right way ever.

And yet, there is in you a dimension that frees you from total identification with the world, which includes the mind. And when you become conscious of that dimension, that's presence. When I say conscious of that dimension, language creates a duality that isn't there.

That's what language does. Because you become conscious of that dimension as yourself, as the essence of who you are. So that's not two, but one.

And this begins simply by acknowledging, as we said here, the dimension of silence, which is inner stillness. Simply to notice that there is, apart from the words, there is silence. In other words, the words are the foreground, the silence is the background.

And when you notice that there is silence in between and underneath the words, that moment of noticing is the arising of presence in you. The moment you notice silence, you become still inside. It's only because you became still inside that you can even notice that there is silence apart from the words.

The strange thing is, thought cannot even notice that there is silence, because thought is noise. So if I ask you the question, can you find out if there is silence in this room apart from the words? If you want to truly answer that question, you have to go, yes.

But while you went, you were not thinking. There was an alert presence. Then, of course, when you said yes, that was thought again.

That's all right. So whenever you notice, and not only as we sit here, because you may already have noticed, and if you have, that's a clear sign that presence is arising in you. You may already have noticed that there is quite a lot of silence around here, even if you step outside.

Especially if you've come from a city, you may notice that strongly, that there is, or in your room, oh, it's very silent here. And if you did notice that, that means how could you have noticed it if you'd not, for that moment at least, that's enough. There was no thought.

If there had been thought, continuous stream of thinking, which is still the destiny of many humans, their fate, you would not even have known it, or without knowing it, you would have felt uncomfortable, very uncomfortable. And you would have jumped to the TV set, if you have one in your room. By the way, I recommend strongly that you don't use it.

You would have jumped to the TV set and put it on. Ah, some noise. And you didn't even know why you felt uncomfortable.

But if you noticed it, who noticed it? Not you, the mind-made entity, the egoic entity. No.

No. Something deeper in you, the presence, the stillness in you, noticed it. Otherwise you would not have noticed it.

Someone was visiting Thailand. He told me he was visiting monasteries and he climbed up this hill a long, long way from any city. On the hill he saw a beautiful monastery.

He climbed up this hill. He arrived at the top of the hill, entered the monastery. Silence, absolute silence.

Monks walking around. He said, this is paradise. I'm going to stay here.

And suddenly, cheap loudspeakers started coming on that were hidden in the trees with the Thai version of kind of pop songs. He said, this cannot be. And he ran to a monk and said, what is happening?

He said, we're expecting a group of lay devotees from Bangkok and they become very uncomfortable when it's totally silent here. So to make them feel better, we put on that music. So my friend, the pilgrim, went on.

It wasn't paradise. It never is external if you look for it externally. So the people from Bangkok complained.

Don't like it here. There was so much mental noise. It became uncomfortable.

So one of the things here during our retreat, essential, absolutely, is to notice the silence, not only while we come together here. Also, when you walk from one building to another, when you're in your room or going for a walk in nature, notice the background of silence because in nature you have some, yes, beautiful, gentle sounds and you hear those, you pay attention to that. But you also pay attention to the underlying silence.

Then that dimension arises in you. And you can walk there as a field, a walking field of stillness, a large stillness, and no longer walking there, carrying the heaviness of your mind, the noise factory, and the heaviness of your personal history that you need to think about while you're walking in nature, your problematic life situation, the dilemma of your existence. There's no life situation that is not problematic, and if it's not problematic right now, why not wait a little and it'll turn problematic again?

Because whenever you're only identified with that level, that dimension, everything is problematic, and if it's not now, it'll become problematic. I gave the example of the honeymoon. The honeymoon is not problematic, and a little later it turns into problematic.

The great job that you've just got with a big paycheck is not problematic, and a year later you become sick with stress, or there's so much infighting that it becomes hell, or in many ways in which situations can turn around and become problematic again, and

that's the one damn thing after another. And that's the truth of Buddha, who said wherever you go, whatever you do, whoever you meet, whatever situation you go into, whatever place, whatever, anything, it's dukkha, suffering. If it's not suffering now, just wait.

And of course he talked about being lost in the world. So one, our practice here, to notice the silence, and noticing is enough. Then thoughts come back, and then again there's more alertness.

You will notice as you'll hear a continuous shift probably between thoughts arising and presence. And if it's 90% thoughts and 10% presence, that's great already, because we're in an evolutionary shift. So the new is arising in you.

But as presence arises, the ability to witness thoughts so that thoughts don't overpower you completely grows. Before, in the absence of presence, every thought has you completely in its grip, and the emotion usually comes with it that goes with that thought. And then as presence arises, comes the ability to notice your thoughts in the same way that you notice a noise, an external noise.

And then you may notice, oh, there's a lot of noise up here. The noticing comes always from presence, from the stillness. So when you notice that your mind is noisy, wow, it's noisy.

How do you know that? Because you have some access to that dimension that is unconditioned, the consciousness that is unconditioned, which is presence. See, we have another little point.

The unconditioned consciousness that is presence. And from there you can see, oh, what your mind is doing. And the mind then is no longer a serious business.

You can even start to smile at what it does. It's mechanical. After a while, you look through the main strategies of the mind, how it tries to get your attention and so on.

There you are again. There it is. And it's no longer your personal.

The mind becomes depersonalized. Before, the mind was me. The mind and the accumulated memories that make up my personal history was me.

And I walked around with the burden of me, with my unfulfilled history. Unfulfilled and unfulfilling. Not enough.

And whatever strange thoughts were associated with that, life passed me by. Unfair, it treated me unfairly. I missed it.

Whatever thoughts you have about your personal history. Something went wrong in 19-something, 1984. It shouldn't have happened.

That's why I cannot be happy now. Or you carry an identity based on an unpleasant experience that somebody did to you. You survived, and that's wonderful.

Yes, it was dreadful, because as long as humanity is unconscious, totally identified with mind, they do many dreadful things. So you cannot come onto this planet without experiencing dreadful things. Some are more dreadful than others.

And you suffer. There's no child that doesn't suffer. And yet, to build an identity on the basis of past pain is a dreadful limitation.

To have a painful story, that is the story of me, and needing to think about that, because you cannot think about it, gradually you might even forget. And need to talk about it, continuously, and then see yourself as this or that, you have a labor fight. No matter how tragic it was at the time, and some awful things are happening at this very moment in certain parts of the planet, no matter what it is, the fact is, you survived.

And yet the mind used it, because it's always looking for a stronger sense of self. It's looking for an identity. It's looking for a stronger me.

And it can use something like that, something very bad that happened to me, or the other way around. Something very bad that I did to someone. So that's guilt.

You identify with something that you once did, and you wouldn't do it now, but there you didn't know any better. That's why it happened. Unconsciousness.

So if you identify with unconsciousness, either that came through you, or what other unconscious humans did to you, there you create a heavy, painful sense of self, a story. But everybody has their story, even if there's not one big traumatic event in their lives, they have their own story, their personal story, their identity. And how liberating it is to see that it is no more than things that happened, that ultimately that is not who you are.

You are not the accumulation of those memories or emotions. That's there, yes. So as presence arises, you recognize that was never who you are.

Your personal history has its place, undoubtedly. It happened. You may have old photos to prove it.

It really happened. And the photos at some point begin to fade. Even I, I haven't yet reached old age, but even I have photos from my childhood that are already beginning to fade.

They're going yellow. The story is dissolving. Wouldn't it be strange if photos faded more quickly than the human body?

And after 10 years, you open your photo album and there's nothing left. Wow, that feels good. And yet there is a dimension in every human that was never really touched by

what happened.

The eternal, timeless state of consciousness that is presence. Who you are underneath the form that your life takes. Your life situation, as I sometimes call it.

The dilemma of your life situation. You mean other people also have a dilemma? I'm not the only one.

Surely no life situation can be more problematic than mine. No story is that fulfilling. If you look behind, even those who in the eyes of the world have made it, success, fame, wealth.

If you look behind the facade, you see there's unhappiness. Sometimes greater than with other people because they still think they can make it. They have made it and it hasn't freed them.

So here we are. The dimension of form as this retreat center, this gathering, the people, including also your mind, the thoughts that come, the emotions also, comes and goes. No form lasts that long.

Before you know it, this retreat is over. First you look forward to it and then it's there. But since the world of form is governed by time, which is ultimately an illusion, just as form is ultimately an illusion, life is like an express train.

It never stops. You're on it and so one event goes past. There's the retreat.

Here it is. It's over already. It's Sunday and it's time to go home.

And that's what form, if we could see, truly see reality, external reality, so-called, we would be shocked, deeply shocked. By truly see, I mean the way we perceive it is as if the world around us were solid. The buildings, the structures, economic companies, corporations, political, even the people have their job and their pension scheme and everything is in place and it's a very solid reality.

And it's sometimes, another example of solid reality is that death is a taboo, even now in Western culture, because it would show you that human bodies are not solid. They dissolve continuously around you. But you mustn't look at death.

It's forbidden to see dead bodies. No, just death. And when it comes to people, they react as if they never knew that such a thing existed.

He died. And nobody told them it was some abstract strokes in the head, distant, everybody does. Okay, everybody does.

But they live as if that were not the case at all. It's sometimes helpful to travel to India where they don't have a taboo and you see dead people openly. And it's the same here.

They're dying everywhere, but they're shut away. Don't look. Pretend that nothing is happening.

Another way why India is so wonderful to go to and it's spiritually beautiful experience is that the world of form is less predictable there. Here you have timetables and the trains run and everything. You can plan your trip.

And there it's, what's going on? Nothing goes as planned and it's miraculously, in the end it works. As one Indian man said to me, we live by grace.

He was talking to an Israeli person and the Israeli person, they asked, what do you live by? I can't remember who asked the first question. The Indian man asked the Israeli man, what do you live by?

And the Israeli man said, we live by guts. And then he asked the Indian man, he said, oh, well, we live by grace. And there you see that the structures of the external world are not that stable after all.

And of course it's the same here. It's an illusion. The stability is an illusion.

And sometimes a structure that looks so permanent crumbles. Whether it's the communist system or whether it's a building. Or you lose your job or your corporation suddenly.

The multi-billion dollar corporation collapses. With your pension plan and everything. Now if you, what we see is a kind of frozen view.

Frozen view of the external world. If you saw a more realistic perspective, a speeded, I would suggest, a speeded up version on film. You sometimes see it how a flower opens.

They speed up the film. And you see the flower coming out of the soil. Opening.

Withering. And disappearing. And if you could see in that way the human existence.

Baby. And then running around for a few years. And then growing wrinkles come like a fruit or flower that goes old.

[Speaker 2] (57:46 - 57:46)

Gone.

[Speaker 1] (57:54 - 1:09:41)

And then just a little bit longer it would take before so-called physical, heavy physical objects would also dissolve and become dust. This room, if you saw it speeded up, first the bodies would go. And then you have to just wait a few more seconds.

And then gradually you see cracks appearing. Things start falling down from the ceiling. And then the ceiling collapses.

And then there's only dust left and then the wind comes. So you would see everything is already in the process of dissolving. Continuous birth and death.

And humans are stuck in there somewhere. This is reality here. Now when you watch, when you see that fact in the sublime teaching of the Buddha called impermanence, you're astonished when you see it.

And you allow it to be. It is liberating to see that. To the egoic entity it's a dreadful thing.

Don't be so negative. Don't talk about these things. And yet if you allow that and you see how forms come and go, how the entire universe is that play of forms and everything dissolves as that form, something in you feels good.

It feels very peaceful to see that. How is it even possible to see it? To witness that?

I talk about that briefly in Stillness Speaks, the book. If the entire world were blue, you would not see the color blue. You need something that's not blue so that you can recognize blue.

If everything were impermanent, you wouldn't even know it. How can you know impermanence? Because there's something in you that is not impermanent.

But it has nothing to do with your form. The form is impermanent. And that's the beauty of death.

It frees that which was trapped in the form. And that is the beauty of watching and allowing the impermanent nature of the world to be, even to witness death, puts you in touch with the deathless, formless, one life, one consciousness that you are. So I, perhaps one of these days, I hope this just came to me, the film project, it could be one of the most spiritual films ever made, that shows how quickly things dissolve.

It might take a few years to film it. The human body, the animal body, flowers more quickly. And conceivably, one could do it artistically, so that you see even the entire planet is born and dies.

The sun is born and dies. Although it looks eternal compared to human existence. Presence is the only thing in you that is not a thing.

Presence is the formless. In Buddhism, the closest Buddhism gets to using a positive term, it never really uses positive, original teaching, I don't think ever used a positive term, so that you can't form a new concept in your head. The deathless realm, the deathless is a term sometimes used.

The mind wants a more accurate definition, and says, are you talking about God here? Because the mind wants it, ah, God, ah, there it is. It wants to hold it, hold it as a concept.

It's too vast, you cannot hold it. And then it attaches the word my to God, my God, or even worse, the word our, not yours. So our practice here, if you can even call it that, it's life, living, life is doing it, is presence.

Presence begins with being attentive to silence, both here and outside, that dimension. Tonight in your room, it doesn't matter how long you can be aware of it, you're aware of it, you lose it, you look at the TV screen and say, I wonder what's going on, and then you're back again, present, and then you look at something else, that's fine. In art.

And our practice, of course, is to work with the present moment as much as possible. You can go back to your normal existence, when you go home, you can just pass my dilemma, just stay with, simplify your life while you're here, and pay more attention to whatever this moment presents than past and future. Just this, there's always just this, just this.

To be able to do that, alertness is required. Without the alertness, you cannot have just this, you'll be past, future. Past, future is the sleep, dreamlike state of being identified with thought.

And then there's, oh, oh, you wake up. So you wake up twice, you wake up in the morning, and many times during the day, you wake up out of the stream of thinking. And the ability arises more and more to perceive without the interference of thought.

Thought is there when you need it, don't need to be concerned about that. When you need it, it'll still be there. In fact, it'll be much more powerful when it's truly needed for whatever purpose it is.

When you're not overpowered by thought, you can use thought for certain purposes. And inspired thinking will happen more and more, because inspired, any new thought, a new form, ah, a new insight, a new realization, can only come if you access the state of no thought. Out of that spacious stillness comes the new ah.

Oh. So, life is always this moment. It's never not this moment.

And so that, instead of having that as an abstract truth, yeah, I know that life is always now, and so what's next? So when it's an abstract truth, you say, okay, I've done that. There's only the now.

Okay, exam question one. Is there only the now? Or is there, there's only the now.

Okay. So not as an abstract, as a living truth or realization. Wow.

This is actually the fullness of it. This is life. This moment is the fullness of life.

No matter what form it takes, because the fullness is the fullness that is there when who you are is no longer obscured by thought forms. The little limited me. So our practice is, as I sometimes put it, becoming friendly with what is.

Whatever form this moment takes.

[Speaker 2] (1:09:43 - 1:09:44)

Okay.

[Speaker 1] (1:09:45 - 1:21:50)

Okay. What does that do inside you? It frees you from the form that this moment takes.

If you react to the form that this moment takes, another form is created in you as a thought or an emotion that strengthens your being lost in form. And that's why the ego likes to react, because the ego is the form me. If you do not react, respond is a different matter to whatever is needed in this moment.

But your habitual state becomes allowing whatever form this moment takes to be. Then if action is needed, it comes out of that state of intelligence, which is allowing the now to be, allowing life to be, becoming one with life. One with life, which is now, can only be now.

One with life. Then life lives through you. And life is intelligent.

So when you do not resist the form that this moment takes, but you allow whatever form this moment takes, as the temperature in your room or the stain on the carpet, or even forms that before you would have complained about. It is, you can't dispute the fact that it is right now. It is.

You can, if it needs to be changed, it can be changed, you talk to someone. But even then there's an inner allowing of right now it is. Maybe I can talk to somebody and we can change it, repair the heater, if there's no heat.

But right now, that's it. Okay. And the most powerful spiritual practice is that allowing, in the allowing, you do not strengthen your own form anymore.

That's why the ego doesn't like that. And what arises is the timeless and formless essence of who you are. That's why surrender is so powerful.

Surrender to life. Where is life? Here, now.

To the ego that looks like weakness, and yet that is true power, intelligence, aliveness, and more. In many ways you can speak of it. So that is perhaps the two levels of

practice, silence, noticing that, and noticing what happens and be one with it rather than against it, no matter what.

This is a relatively simple setting, but also there will be challenges. Things will come into the now that you could complain about, you could argue about, be offended about, feel it's a limitation, but it is. It is.

There is no future state to be achieved. If you come here hoping that by Sunday morning you will have achieved a particular state, you may be disappointed because you cannot achieve something that is already the essence of who you are and that you can only discover in the present moment. A few more practical things.

This retreat center has a few temptations that other retreat centers may not have. One is the TV set. Leave it alone if you can.

It stimulates the mind. Once you are truly, in many of you, presence is a delicate flower arising. A delicate flower needs a little bit of careful treatment.

Once presence is fully arisen, you are rooted in presence, you dwell in presence. It doesn't make that much difference anymore. You can watch TV if you want to, not that you would want to watch a lot.

And the same applies to alcoholic drink that is available here. And I would recommend that you don't indulge this weekend. Once presence is firmly established, then it doesn't matter anymore, not that you would want to drink large quantities.

Alcohol can easily... The good feeling that you get after a couple of glasses is to do that you are beginning to go below the thinking level. And suddenly you feel a bit more alive.

And the little egoic entity doesn't have that grip on you anymore. It gets a little bit more loose, so you are a bit more free. So it gives you a sense of liberation, pseudo-liberation.

And then comes another one, and another, and gradually you move more and more towards unconsciousness. And so this is why I don't recommend it here. That's all.

Another thing that I don't recommend, you may have seen, there's a big chessboard out there somewhere with huge chess pieces. And I would recommend, there's nothing wrong with chess, it's an incredible game, but it does stimulate the mind. There may be great chess masters who are still, while they play, I don't know.

But when I play it, it stimulates my mind. I don't know it very well. Okay, this one is going to jump there.

And then you have to think three, draw a head. For those who want it, there is a meditation and a class that incorporates movement by Kim this tomorrow morning and in the evening. So you can structure your own retreat in some ways, if you want that as

part of it.

Some of you may want to remain silent. There's a room, dining room, for those who do not want to speak and for those who don't find a place in the dining room where they do speak. And so they have to be silent, whether they want to or not.

We may also move into some silence, perhaps spend a whole day in silence and just gradually reduce the amount of words that come out of our mouth. More important, of course, is what goes on in the noise machine in the head. You may have noticed this retreat doesn't move from beginning to more advanced, to more advanced.

The whole essence is there every moment. The rest of the retreat is not based on more. I've already told you everything.

The rest of your retreat is deepening. It's not the horizontal dimension. It's the vertical dimension.

Just sit for just a little while. When this body has gone, there's an empty chair here. Empty chairs are very beautiful.

So stay with the empty chair and yourself for just a little while.

[Speaker 2] (1:24:03 - 1:24:50)

♪ Mountain spreading your light ♪ ♪ Over the land, sun ♪ I trust that everybody's here, not just the body, the entire being.

[Speaker 1] (1:25:02 - 1:39:48)

Many of you have heard the Zen, famous Zen saying, chopping wood, carrying water. Zen is beautiful like that. It doesn't explain things.

They say that's the Zen life, chopping wood, carrying water. It's not surprising that many people study Zen for 20 years and still can't figure out what it is. Now, nowadays in the Western world, there are not that many people left who chop wood and carry water.

If you want heat or want to cook something, you turn on the switch. And for water, you turn on the tap. But for hundreds of years, that was one of the main activities.

They would repeat themselves every day, especially in a Zen monastery or anywhere in the world. But it was to describe the life of the Zen monk or nun, ordinary activity, and discovering the extraordinary in the ordinariness of life by bringing awareness or presence to the ordinary, by being aware of another dimension to the ordinary. And this is something we can embrace this weekend particularly, because in many ways, this retreat is ordinary.

We're not jumping up and down or screaming in ecstasy. Well, it could happen. Nor are we taking a little pill called ecstasy, unless you do.

But you don't need it here. On a similar vein, somebody recently wrote a book called *After the Ecstasy, the Laundry*. I don't think he was referring to the pill, but to the state of ecstasy that can sometimes come in spiritual.

Ah, yes. And then you look around, and there's the laundry. You have to put it...

Now, you may not wash it by hand anymore. You put it in the washing machine. So that takes the place of chopping wood and carrying water.

And of course, there's another way of chopping wood and carrying water or putting things in the washing machine. I'm fed up with chopping wood and... I can't stand chopping wood and carrying water anymore.

It's the same every day. And is this going to go on for years, for the rest of my life? Do I have to chop wood, carry water, do my laundry for the rest of my life?

I've been doing it for years already. I can't stand it anymore. And then you still chop wood and carry water, but it doesn't feel good, and you'd rather be doing something else.

You're not there. You're trying to get elsewhere. Your relationship to the present moment is one of almost hostility.

And you carry, in a simple activity, you carry a lot of time. Past, because you're complaining you've been doing it for so often, for so long. And future, because you carry projection.

Will I have to do this for the rest of my life? And so that interferes with what could be a moment of great fullness and depth, because you're carrying time into this, and you're carrying a self into it, a complaining self, a me, that separates itself from the now, is not one with it. So the draining then of chopping wood and carrying water is not to carry past or future into this moment.

And even if you've chopped wood and carried water for 25 years, it's never happened before if you don't carry the memory of 25 years of chopping wood into this moment. This moment is totally fresh and new. And it's alive.

And there's a depth to it that you hadn't seen before, of aliveness in the ordinariness. And this, of course, is another Zen saying, which this little saying is to explain the meaning of Zen again, and it's very short. What is Zen?

They asked the master. Doing one thing at a time. That can't be all, yeah?

But there's great depth and power if you're able to do one thing truly, one thing at a time. First of all, it implies there's no past and future in the action. It also implies that the action is not a means to an end.

In the normal state of consciousness, you chop wood in order to light the fire with the wood. So in ordinary consciousness, mentally, you're already on the desired outcome. The present moment of chopping wood is your stepping stone that enables you to get where you want to get, which is light the fire to cook the food.

And of course, once you have lit the fire and you're cooking the food, you're not there either because you're already eating it mentally. You're already waiting for the moment when you can finally eat it. And so on.

You're never there. Always the next step ahead. Always the moment is a means, is reduced in value, reduced in aliveness to a means to an end.

And the end is always a concept in the head. So you get, your whole life becomes reduced through becoming imprisoned in a conceptualized reality because that's all that future is, a mental concept, a word, a thought. Future has no reality.

Nobody has ever seen it, touched it, smelled it. Nobody's ever been there. And nobody can ever be there.

When it comes, it's always the now. So, in the service of a mental concept called future, you reduce what could be the fullness of life to a mere stepping stone. You reduce its value, its aliveness to that because you're interested in the next moment.

So you're chopping wood and carrying water, but really you're not there doing it. You would rather get this out of the way in order to arrive at the next moment. That's the normal way to live.

And that is not doing one thing at a time because you're already, mentally, elsewhere the other thing, or many, a sequence of things that you will have to do later, even worse. You're doing one thing and in your mind, you already have not only where you want to get with this one thing because that will have to lead to that and that and that. You have piled up in your mind the things that you have to do today and each one clamoring for importance.

Your attention is absorbed by that and the minimum of it flows into what you do. And that's called stress. Stress.

Stress means one thing pulls this way and the other pulls... You can have stress in metal when there's a pull, one pull this way and the other pulls that way. And that happens inside people continuously.

The future pulls you away and it hurts. It hurts the body. If the body could speak, it would say, what the hell are you doing?

What are you doing to me? Are you insane? And sometimes the last resort of the body is the body says, I have to make this guy ill because he will never stop.

And finally, your only chance of recovery is to become ill. And so chopping wood carrying water points to the possibility of not neither bringing past and future into this present moment and also not making whatever you're doing right now into a means to an end where the end result that you want to achieve becomes more important than what you're doing now and realize there is no future. There's always only the now.

And to reduce that to a means to an end is insane ultimately, is already a form of insanity. And when millions of people live like that, what kind of a civilization do they create? And the whole civilization is based on that dysfunction.

So millions of people are running around hyperactive. Stress increases every year in society. Everybody talks about it.

They even feel guilty if they are not stressed. Maybe I'm not doing enough. Stress increases every year and everybody's running around.

There's never enough time. Not enough time to do it all in. A piling up of future things.

And the children are conditioned at an early age to live in the same mad way as their parents. Come on, let's get on with it. And if you stop anybody and ask them what's the whole purpose of your running around like mad?

Well, nobody really knows. Or they would tell you, well, explain the situation. Where are they running to internally or externally?

Well, I have to achieve this.

[Speaker 2] (1:39:48 - 1:39:49)

There's a deadline.

[Speaker 1] (1:39:49 - 1:46:41)

I've got deadlines to meet. I can't even talk to you. Don't stop me now.

There's this norm. The world is full of deadlines these days. I sometimes have to write little things here and there.

But you only have two days. You have to do it in two days. Often I don't.

Either they wait or it doesn't get done. Kim is nodding her head. I'm not allowing this

world to drive me insane because the world will do it.

Because the world is the externalized human mind. So here can be used this situation this weekend for our practice of discovering the depths that is concealed in the ordinary moment. Seemingly ordinary moment.

It can be used this weekend and see if we can in whatever we do and what we do is not it's bound to be simple here because there isn't much that you can do that is to the mind really important. Your business or whatever it is. Hopefully you've switched off your cell phones so they can't get at you.

The world can't get at you. And in the little things that we do here see if we can bring so much attention to it there's no strain in it that we don't reduce it to a means to an end whatever we do. And that's a reversal of ordinary consciousness.

And that begins for example with when you walk from here to another building or when you go for a walk in nature. You walk from here to your room or you walk from here to the door or even in your room where you walk to the door and to the bathroom and so on. There's a step.

Walking implies a sequence of steps. And usually when people walk even in that little seemingly simplicity mentally they're where they want to get. So there's already the projection.

So you're being pulled away by future. And you're always running after the next thing where the mind has projected itself. And there's another way to simply be at the step you're taking at this moment.

Now at first it's a strange way to become aware of yourself walking. You don't have to call it a meditation. Although there is such a thing as walking meditation.

They do it even more slowly. You can do that but do just ordinary walking. It may well be yes that you walk more slowly than you would normally do a bit more.

Because normally you're okay. So you're just simply awareness in each step. And it's always one.

You can only take one step at a time. Ever. So even to say each step is not right because there is not each step.

There's only the one you're taking at this moment. Ever. In life.

And to become aware of that one step. That something happens then. And we could call that quality.

And that's very hard to define. That word came to me many, many years ago. I saw a

Buddhist monk who lived in presence and he was walking up and down and I said oh I can see there's so much quality in his walking.

Ordinary consciousness is concerned with quantity. And the entire civilization is concerned with quantity. More.

Need more. Quality is rare. Because the next moment is what matters.

You've got conveyor belts churning out things. And quality implies full attention. And then there is there's also peace that comes with each step.

Yes, as you practice walking in that way you may find yourself walking a little bit more slowly than you would normally do. It's normal. And then you realize it does not really depend on speed.

Once you are able to bring presence into the step that you're the one step you're taking at this moment the speed doesn't matter. It doesn't matter when the steps it's always one step. And if you have to run which may occasionally happen you may have to catch a train and you're late and you have to run then you see you feel the enormous energy of that moment as a joyful movement without the pull of I need to catch that train.

No, I'm just running. It's beautiful and there's high energy or you can let's stay with walking for a while before you do something else.

[Speaker 2] (1:46:42 - 1:46:42)

Yeah.

[Speaker 1] (1:47:02 - 2:32:26)

And that's you will be amazed how peaceful it is to be aware of the step that you take at this moment. And then you walk also in nature out there. And then you learn to have some awareness there and some awareness in other sense perceptions.

The walking can keep you present with each step and you look around. And there you have another teacher this weekend. And which is called nature.

Because nature is present in the now. One with life, everything in nature is one with life. And so you bring awareness to nature as you walk.

You walk around. Now nature that surrounds us here is of a particular kind. Some forms of nature are overwhelming, huge gigantic mountains, raging streams or the seashore with gigantic waves and a storm coming in.

Sometimes nature can be so overpowering and overwhelming that it sweeps away your thinking, you can't think anymore. It's so gigantic that it sweeps away your thoughts.

And it forces you some, especially if you, there's some danger involved, you're at a precipice and it's stormy and the gigantic mountains there and clouds coming this way and the mind stops.

And there's an enormous sense of aliveness suddenly. So occasionally it can happen that nature forces you into presence. But here nature is of a different kind.

The other kind of nature that I just described is almost like taking LSD, which I tried once. Because there the sense perceptions become amplified. It's as if everything sounds, visual sense, touch, smell, as if they were all shouting at you, overwhelming.

You get bombarded by heightened sense perception so much that for some people it's the first time, their first experience of not thinking because you're so bombarded with sense perceptions, you can't think anymore. It can be an opening, you're not growing in consciousness, but it can be a glimpse of something what, how alive the world can be. And so people go and they look at a teapot and say, wow.

Or any ordinary object, even a bare wall, it's almost pulsating with life. And the mind stops. And you feel, what I lived in, in some kind of prison all my life, the world is alive.

And then gradually it wears down. What was all that? For some people that becomes an incentive to, for some people that has been the beginning of their quest, there is more than my mind.

There's greater depth to reality than my mind. And so you have nature that can sometimes stop your mind because it's so overwhelming, but here this is not the case. And here this brings us back to chopping wood and carrying water.

Nature here is beautiful, but relatively ordinary. It's the trees of medium height. It's not like a forest in Canada where you go, oh my God.

When you reach the seashore, it's not the open ocean. So the waves are not that huge. They're just little waves.

So it's not a place where there are extremes. Maybe the Buddha would have liked it here. So you bring, and this is an opportunity for bringing presence to the ordinariness, the beauty, but also the seeming ordinariness of nature.

And then look for what you would normally have overlooked, what the wind does to the blades of grass when you knock the quivering, what it does to the leaves, it plays with the branches and the leaves. They make a slight sound. Now to notice that, you need alertness.

To notice a gigantic chunk of ice falling from a glacier in the Swiss Alps, you don't need very much presence. There's an explosive sound and it comes tumbling towards you. But

for that subtleness, greater alertness is required.

Otherwise you'll miss it. And so there's such alertness that you're not interpreting what you see. You're not saying the wind is playing with the grass.

No, it's just what is. And there's a depth and a beauty there and a stillness in it that you can't explain, nor do you need to. And then you look at a patch of ground right in front of you, grass, and perhaps two or three kinds of flowers.

Some are yellow, some are white, some are red. They take a few hours before they open completely after sunrise, because at night they go. When the sun comes, it takes two or three hours before they're completely open.

And you watch that, also some movement there. And you discover things that you haven't seen before, that there's enormous life, even in one square meter. And you bring awareness, presence to that.

And then you walk and you see a grove of trees or whatever it is, and you perceive the totality of that landscape as a total field. In which intense aliveness is happening. So to bringing that to nature, then what nature is teaching you is the state of no mind, no thought.

Although nature is pre-mind, it hasn't arrived at mind. You are post-mind, but you meet in the state of no mind. It has similarities.

Nature is one with itself and with the totality. Every animal is one with itself. It doesn't separate itself out of the totality.

It's just me. Maybe there may be a few exceptional, mad dogs that lived for too long with humans. And go to the, are taken to the hairdresser.

And when they walk around, you can see there's the beginnings of an ego there. And ego of course means having a self image. Me, like a phantom self walking next to me.

And then you're aware of others, how they react to me. And that becomes incorporated into me. I want others to think well of me, to admire me, to feel that I'm better than they are, if possible.

With a continuous fear that I may be less than they. But nature, when it's left alone, is free of that. And even most pets are still free of it miraculously.

Or they've lived with humans for so long, miraculously. They are still sane. And they are what keeps many humans sane.

If they didn't have their pet, it's their only access to being. Because anything else, their mind is in charge. They meet other humans, their mind is in charge.

For the rest of their life, they're burdened by themselves. And for some humans, their only area of freedom is when the pet comes and they go, they don't have to, they're not playing a game with their pets, they're just themselves. Because they know that the pet accepts them.

The dog does not criticize you, the dog accepts you. Accepts the most insane master. I had a little saying, God, please make me into the person my dog thinks I am.

And of course, the dog doesn't think, it just, if it thought, would be the beginning of a problem. So nature, everything in nature, the flower, which Jesus, I'm sure, said many, many times, he said, look at the flowers. They're not concerned about tomorrow.

They're not making effort. They're not stressed, they're not worried. They live in the now, unfold in the now.

And life supports them beautifully. And why do you live the way you live? You're mad.

Learn from the flowers how to live. And he said, look, although in the Bible, it says, consider the lilies. I'm sure what he said was, look.

And then something transmits itself, and that is the state of being aligned at one with life. The integrity that is there in nature, in an animal and in a plant, and even in a mineral. Although mineral seems more distant from humans.

But humans have all that within themselves still. The integrity, integrity, that word means being one with one. Being rooted in being.

Not existing as a separate, fearful entity that feels disconnected from the universe, and that the egoic surface, that's me, and there's the rest of the universe. And of course, then the universe is a fearful place because it's so much bigger than me, although I'm trying to get bigger. So nature teaches to be.

Now, when you be, when you enter being, it has an added dimension of intensity and depth, because you've been through thought for thousands of years. You've gone through the level, the consciousness level, what we call thought. You then go beyond thought and you touch being again, but this time you know it.

Before you lost being, you never really lost it, but it became obscured. Before you lost being, to be at one with being was like every animal and every plant. It's natural, there's nothing else.

So you didn't really know that you were in paradise, because it was the only, there was nothing else. The state of oneness was natural, and then it got obscured or lost, you could call it. And then suddenly you come to the end of this evolutionary cycle and you touch being again.

And this time, you know it, the depths of it. Consciously, you enter being. And yet, nature can teach you being.

Not that you become the same as a vegetable. There's nothing wrong with vegetables, but it's not the destiny of humans to become vegetable again. Vegetable is beautiful, more closer to the source than an ordinary human.

Has no problem with dying and no problem with living. The only unhappiness on the planet is the human mind. Yes, the human mind causes suffering to other life forms, pain, that is right.

But the human mind is the only source of unhappiness on the planet. Nature exists in the state of unity. And so nature teaches us, not through any concept, simply by placing awareness on anything natural, you become still.

Animal, plant, clouds, floods, flowing water, or still water, or the sea, whatever it is, even a rock, a stone, a pebble. But you have to give it a chance to teach you stillness by allowing it to be without interfering with its being through conceptualization. By looking or listening completely.

And also the separation between you and it, which was created by excessive thinking, disappears. And there's a sense of connectedness or oneness with whatever you perceive. So that's what nature teaches you.

And then you meet and you add something to nature when you become conscious of it. Something completes itself because you become aware of enormous beauty and aliveness and sacredness that is there even in a blade of grass. And so through you, because ultimately you are not separate from anything, everything is connected to everything else, through you, nature becomes aware of its own sacredness and beauty.

So when you look at a tree and really look, you add something to the being of the tree and that's awareness of itself. And that's the function that humans have on the planet as they become conscious. Through humans, nature becomes conscious of itself.

It's been waiting for you. And finally, the first humans, fully developed humans arrive and they're only just arriving. One could almost say humans have been in embryonic state for a long time.

And the birth of true humanity does not happen until there's the arising of presence. There are still a few humans left on the planet who are not yet lost in mind and ego. Just a few, in a few very distant cultures that have not been destroyed by so-called civilization.

But their destiny also, I believe, is to go, will have to travel the same way as you through the thinking mind. So it's the destiny of all humans to lose it and then regain it. Now you

are lucky because you all belong to those who lost it and me too.

So I had to lose it, lose myself to find myself and know myself for the first time. We spoke of walking, petals falling. We spoke of walking, we spoke of being with what looks like unremarkable nature and yet is very remarkable.

Let it teach you. And related to that is, as our practice this weekend, other simple activities that you do here that usually would be a means to an end. That you would, washing your hands, lifting a glass of water to your mouth and putting it back.

There can be quality, beauty and consciousness in that. That means that it's not a means to an end. And during that space, while the glass traveled from the table to your mouth, it's a space of no thought, just clear awareness.

So the background to that action is stillness, alert stillness. So that action happens against that background of alert stillness. Just as the perception of the tree or the little flower happens when you truly look against a background of alert stillness.

That means there is a peace in the background to what happens in your life, to what you see and what you do. Now we start with very simple things that are not challenging, that are actually helpful. Nature and little actions.

Then we come to things that are more challenging. Let's see that, but first we'll stay with that non-challenging things in life. Simple actions, not making them to a means to an end.

Lifting something, putting something from here to there, wiping the top of the table against a background of stillness. That means peace flows into what you do. So you have to see putting on your shoes, tying the shoelaces, if you have shoelaces.

And again, being fully there, not a means to an end. The moment of having your shoes finally on your feet is not more important than the moment of putting your shoes on. That's the delusion, that the next moment is more important.

It's no difference whether I have my shoes on or off. It doesn't improve my life to have the shoes on. Another thing is eating.

Eating is a primordial activity that even very early life forms engage in. Even life forms that have relatively undeveloped organs of perception, they're eating already. And sometimes it's the only thing they are interested in.

And so many human beings become completely unconscious when they start eating. Even you can have, I've seen intellectuals at universities, professors, talking the most complex concepts and then they start eating and they go. And then they finish and then, okay, now let's get back to the problem of existentialist analysis of the human body.

Immanuel Kant's theory of the critique of pure reason. So to bring consciousness into that primordial activity and sometimes to just be conscious of chewing food and swallowing food. And again, not wanting to arrive at the end because that's another needing.

Some people have a so-called problem with eating. It's not really a problem, but they eat more than they need to eat. And that's usually the, it's the egoic mind needing more.

And that can translate itself into taking in more food. It could be other things, often it's other things. So just, if you have a problem with eating, so-called problems, many humans have that these days.

It's helpful to, when the impulse to eat comes in between meals, to simply notice it. Now, at what stage you catch the impulse, and it's not only eating, this would apply to any so-called addiction. Smoking.

At some point, the impulse comes and it's an unconscious movement. I need to take something in. It's with smoke, smoking, or drink.

And the impulse comes to, they said, there's a lack here. I need. And you can have to observe it on an energetic level inside yourself.

Don't detach yourself by some thought. Feel, really feel the grasping of it, the neediness of it. I need.

And now, how soon you catch that impulse, no matter what it is, depends how alert you are at the moment, at that moment, how present you are, because the impulse very quickly can pull you into unconsciousness. And some people wake up after they've taken the big sandwich out of the fridge and eaten it. And then they realize they've just been eating a big sandwich.

And while they were eating the big sandwich, the mind was somewhere completely different. And then as you become more present, you can catch yourself the moment your hand is in the fridge. And then you feel the grasping, the impulse.

And then you stop for a moment and observe that. You don't stop and think, oh, I shouldn't be eating another sandwich. No, that doesn't work.

You simply observe the feeling behind it, the lack, the sense of needing to be filled that is behind it. And that needing to be filled is not a physical thing. It may appear as a physical thing, but it is a psychological thing and it's created by the ego, which is always in a state of not enough.

And others may be running after other things. And for some people, it becomes food. It may be other things for them also.

They need more of something to fill that which feels unfulfilled. So I need to, more. And then you have the hand in the fridge.

And then for a moment, you can stop and feel it. Observe what is behind that impulse. Oh, isn't that interesting?

And you spend a minute or two just being present with that. And after that, you may still eat it or you may not. Sometimes it's gone.

The desire is gone because you've become conscious. At other times, maybe it's still there and you still can't stop yourself. But you have brought presence to it.

And each time you bring presence to something that before was unconscious, presence grows. Even if on an external level, you might say, I did not succeed. I did have to, and the cigarette comes the same.

If you need to smoke, comes for a moment, you observe the wanting behind it and what the wanting behind it feels like. And how it's almost something that lives in you that wants you to grasp at this now. There's a gap and you bring presence to that.

And then whether you smoke or not, or eat or don't, really is secondary. The success is really determined by whether you can be the witness of your inner state at that moment. That's all.

What you then do externally is always secondary. Like you cannot not change if you bring presence to whatever is there. So you don't need to work on the external level as achieving particular kind of behavior.

It's enough to observe what is here now. And so for some people, that is the beginning of their spiritual path. The beginning of their spiritual path can be an addiction.

Food, drink, drug, and then creating suffering in their lives because the body becomes ill. And then forces them into awareness. So any such thing in your life is also helpful.

It's not a hindrance anymore. And it's included in what is now. What can you do?

That's what you feel at this moment. It is. It's included in your bringing a yes to this moment.

An enormous longing for another drink. Drink. That's what is.

And you watch. And there's suddenly a dimension, another dimension to it. The watcher.

The presence. The formless consciousness. And there's the form.

That impulse. That desire. That thought.

That emotion. And the space around it. That's who you are.

So the more you accept that it's there, the more the space around it grows. So to speak. Spaciousness comes into your life.

So our three practices. It's more than that. We'll just give it a little structure.

Our three practices. The walking. There's a teacher whose name I can never pronounce.

Thich Nhat Hanh or something like that. But it's this beautiful saying, the miraculous thing, something like that. The miraculous thing is to take one peaceful step.

Peace in every step. That's true. That is not what we imagine miracles are.

This is the miraculous thing of bringing peace into this step that I'm taking at this moment. There's never anything else. So that's what we work with.

Nature and simple actions, including eating, handling things, getting dressed, undress. Not a means to an end. An end in itself.

The next moment is not more significant than this one. This one is the only one there is. And so you become a field of presence, which is peace.

And that flows into what you do. And that does something to how you do it, to your actions, the way you walk, the way you put something from here to there. Something flows into the doing that is a different energy from the energy that flows into it when you reduce it to a means to an end.

The doing becomes more intelligent. This is the real meaning of right action that I have in Buddhism. Right action is not something that you need to or can practice, but something that you flows out of being present with what is.

If you're not present, you can, you can try to have right action for the rest of your life, for another 50 years. I'm trying right action, just as Christians say, I'm trying to love my neighbor. It's hard, very hard.

Just have to try. Right action or loving your neighbor as yourself comes out of the state of presence. Naturally flows out of that.

And the state of presence is to be with what is. Don't make it into a means to an end, surrender to now. Surrendered state of consciousness, one with life.

And as I may have mentioned yesterday, the little question that you may sometimes, want to ask yourself, the question doesn't point to the ultimate truth, but it's an intermediate stage. What is my relationship to the present moment? Ultimately you're one with it, but what is my relationship to the present moment?

You can even, if you like things like that, you can put it on your, as a little question sticker on your bathroom mirror, and the bedroom, so that when you wake up, and your fridge, the TV set, right on top of it, on the screen. And so when you go towards this, and then of course you may notice, because you just wanted to switch on the hypnotic machine, what is my relationship to the present moment? I want to get away from it.

I want to get away from myself. And again, what I described, the impulse that comes when there's some kind of so-called addiction. TV can be very addictive.

And again, there comes the impulse that you can observe in yourself, that needing to watch more. Both the impulse to go there and switch it on the moment you arrive home. And you can observe the resistance to switching it off once it's on.

You can observe the mind's desire for more expressing itself as when you say, okay, it's time to go to bed. And then you'd pick up the remote, and instead of pressing the off button, you'd say, okay, let's just try the other, that channel. And then that draws you in for a few minutes.

And then it goes to the off again, okay, let's try just that one. And then another, and just flick through. It's a need, the mind wants more stimulus.

And you can observe that. You can observe when you go to a waiting room at the doctor or the dentist, and you pick up a magazine, the hunger, the hunger behind looking through the pages. And you can observe it in others more easily than in yourself when they flick the pages.

They are consuming the magazine. The mind is consuming the magazine hungrily. They stay with each page for a few seconds.

Occasionally there's a little thing that catches their attention for a minute. And it's very helpful if you can observe that in yourself. It's all to do with the mind's grasping for more.

That this moment isn't full enough, I need to put something, some more into me. I saw a few newspapers around here. Maybe better to leave them alone.

But observe the desire to go there and open it. Or if you're lucky, it's in Danish and some of, many of you don't know Danish, so that's okay. I observed a man, not here.

He was picking up a newspaper, really enormous interest and beginning to read it. And suddenly he threw it away in disgust. And I said, what's wrong?

He said, it's yesterday's paper, I just saw the date on it.

[Speaker 2] (2:32:43 - 2:32:44)

Completely worthless.

[Speaker 1] (2:32:57 - 2:34:12)

So modern humans have become consumers of all kinds of things. The mind, they don't only consume on every level, they consume the news, they consume entertainment. The big one, entertainment.

A word that was even unknown not long ago, entertainment. And I said, what's wrong with you? He said, I don't know.

A gigantic industry. Films, occasionally you get the truth shining through. Some of it's rare, but it can happen.

But a lot of the time, it's pain body entertainment. This is so bad, I love it, that's the pain body. This film will make you feel really bad.

And then they all come to watch it. To feed their pain bodies through watching dreadful things. Films made by pain bodies for pain bodies.

[Speaker 2] (2:36:49 - 2:40:22)

Thank you. ♪♪♪♪ Sunrise, another new morning, we celebrate.

[Speaker 3] (2:40:22 - 2:40:30)

We are the new man

[Speaker 2] (2:40:35 - 2:40:58)

Sunrise over the mountain Spreading your light Over the land

[Speaker 1] (2:41:02 - 2:52:46)

I trust that nobody is in a hurry to start Welcome to our retreat Your retreat From the world Especially the world in your head Taking a step back Retreat You've come here Not alone You've probably come with your mind The mind has come with you But be thankful because the mind allowed you to come here Some people didn't make it A few always cancel at the last minute I wonder if I should go now I don't feel like going What's the point of another retreat? Whatever the mind can say And then you completely believe in whatever thought the mind throws up Yeah, no I'm not going Maybe I should And with some of you it was touch and go whether you would make it or not I'm sure it happens And yet there was a stronger impulse in you to come Than the resistance to coming here Which you may have felt also Or which you may feel even though this is not a long retreat Even though it's only three days That you may feel this resistance even while you're here You may already have felt it The mind, the thinking mind, the stream of

conditioned thinking The egoic entity that arises out of that May be looking for an opportunity to get you away from here From time to time it may come up It may focus on something that is not absolutely perfect in your environment In whatever situation you're in here Because there's no such thing as a perfect situation Unless you live in complete surrender to what is In which case every situation is perfect But from the point of view of the mind Of course you can always find something that isn't right That you could complain about And the mind says this situation is not as it should be This shouldn't be, that shouldn't be Yes, but it is So you work with the limitations that are here, even here At a retreat centre, certain limitations Different ones from the ones you find at home Less privacy perhaps, you can complain about that Not warm enough, this or that The person you're sharing the room with Is not according to the expectations of the mind And not spiritual enough Or even worse, more spiritual than me Oh he must have been at it for a long time So in any situation You don't have to wait long Before some kind of flaw in the external situation will come up What looks like a flaw Which means there's a clash between The expectations and demands of the mind And the simple suchness of this moment And some egos love to be personally offended When these things happen So how can, to me, a person of something They should, why don't they?

He should, she should She shouldn't, they shouldn't The weather should be warmer by now So you observe the talking entity in the head As you're here Which occasionally may try to talk you out of being here Either by physically removing you from here And you run away Or by taking you away from here By absorbing all your attention into a mind stream And physically you're then still here And mentally you're somewhere totally different Past, future or dreamland And you can see then that Presence, there's no presence, there is an absence Now of course this retreat is not called the art of absence But the art of presence But absence may, does not require art Absence happens easy enough So you may detect occasionally yourself becoming absent Which simply means your attention is no longer here It's being drawn into a stream of thinking And usually can tell easily by looking at a person Whether they are present or absent Of course there are degrees of absence You can be totally absent, which means you don't hear a single word Or you can be absent in the sense that You are commenting on what you hear Which means you're not really fully absorbing You are more interested in your own standpoint Opinion or mental position Than in what is being said And often you believe your standpoint is of course the right one There's identification with a mental position And that's a form of absence also It's not total absence but you're not really fully here That may happen for example to people who've been Who are very knowledgeable about spiritual matters Have read lots of books Which can become a hindrance to If you carry them in here So if you feel the impulse to leave here That's of course another way the mind May succeed in getting you away from here If you can, don't just run off at the first thought That comes into your head with an accompanying emotion Of disgust or Back home to my privacy, my own bed Why did I leave that? I could be more peaceful

there than can I be here And the moment you get home you say I should never have left

[Speaker 2] (2:52:48 - 2:52:49)

I failed

[Speaker 1] (2:52:59 - 3:46:06)

And the torture continues But in all of you Something is arising That is a relatively new thing At least the fact that it's arising on a wider scale now Is a relatively new thing on the planet And that is a state of consciousness That we could call presence And to deepen that That's why we're here To deepen the ability to be fully present With what is The ability to respond to life Which is now, always now Out of that state of presence Not out of conditioned mind stuff Conditioning of the mind Sometimes I use strange expressions like You grow in presence Presence grows in you Presence arises more fully Excuse me, says a mind somewhere You haven't defined presence yet I don't understand what you mean In the course of the retreat You may get a few definitions, a few pointers Never enough to satisfy the mind, of course Especially as regards presence Because through thought You cannot possibly grasp what presence is Because thought is always grasping at concepts And then, ah, I've got it now I've defined it, that is I've given it form But presence is vast It has no form Thought, each thought is a thought form It's born and then it goes Or it sticks around for a while Or it takes over for a while Thoughts, every thought is a little entity A little being, temporary energetic entity So I'm not right now defining presence Because it is unnecessary As you sit here, presence deepens Because presence is, to a large extent The unspoken dimension of this gathering If you're here thinking that the words that are being spoken Are the central point of our retreat That would be an error It's not the case The words are secondary What else is there? And you may notice The mind is always waiting for the next word Or it's busy thinking about the last one Is it possible to be here Without thinking about the last word And without waiting for the next one And without going to sleep Because that's one way of not thinking about the last And not waiting for the next But that's not the way here You can do that at home You can fall below thinking at home, easily A couple of drinks, TV You're drifting towards unconsciousness, gradually And you may feel a little better than the torture of your mind There too there is some relief From the daily torture of the mind, yes But that's not the way we're going It's not the way back To the animal realm, the nature realm, the mineral realm You can go all the way back And it's wonderful for the animal realm in itself It has a perfection that the human realm does not have Even the mineral has a perfection that the human does not have Because humans are transitional beings They are neither one nor the other So we are not here In an attempt to fall below thinking But to rise above thinking, so to speak We are not becoming less awake Less alert, less alive But more alert, more awake, more intensely alive So here you have the level of thinking It's been the human dimension for thousands and thousands of years Below it you have the dimension of no thought Instinctive no thought, natural no thought

And above it you have the dimension of presence You have transcended thought How? By not thinking about the last word And not waiting for the next one And not even trying to work out what I've just said Not making presence into some new thought form Can one live like that In a state of relaxed alertness Which is presence Not the state of alertness that comes from mind and ego Which is not real alertness Which is really a state of fearful tension No It's open, not closed Completely open And you're able to look To hear To feel, to touch Sense perceptions Against a background of stillness Which is another aspect of presence Alert stillness Sense perceptions happen here And when you're not thinking about the last moment Or looking to the next one Then after you've heard a sentence, a string of words There's simply spacious stillness Just as in the speaker This form sitting on a chair There's stillness between the words I don't know what the next word is going to be How could I know? And there's no need to know You may have noticed already We don't have an agenda here A big folder Which tells you what we're going to do this weekend We're going to get through these 20 points In other words There seems to be a lack of structure And that is true There is a lack of mind-made structure And yet A different kind of structure Is growing organically out of the present moment And it knows where it's going So you may have realized already How important the stillness is In this room The external stillness Which we could call silence And there's a lot of it Despite the words And the inner stillness Which simply means What does that mean, inner stillness? It means, and this is the secret Consciousness Without thought A state of great intelligence Not that thought is not going to operate ever again But that becomes your home The foundation What you're rooted in Is that dimension of inner stillness That is there in the background It is the background to everything that happens And that's already in you, of course But most humans are so identified with what happens In the foreground of their existence Sense perceptions, events, experiences, thoughts, emotions Everyone drawing attention Everything that happens externally draws you The world does that This matters And you believe that it matters absolutely And then the next thing matters even more And then the phone call comes along This is really serious And mostly every thought likes to matter Take me seriously, says every thought Think, think And even psychologists who are not interested in presence Or anything like that Have examined the human mind And realized that 99% of our thinking is totally repetitive And yet, it's serious So that's being lost When only the foreground Whatever happens in your life And the foreground of your life Includes thoughts and emotions And external things When that absorbs all your attention continuously One thing after another Or as one of my favorite quotes says Churchill said One damn thing after another He was talking about world history But he could have been talking about the human mind It's the same It only reflects The outer reflects the inner One damn thing after another One damn thought after another And of course Nobody can argue with the fact that this is true Because if you read world history You can see that it is one dreadful thing after another And if you look at your own mind When you're lost in it It's not a pleasant place Occasionally pleasant thoughts can happen And then quickly they turn around And almost have another face Like, dislike Honeymoon Divorce

So being lost Is a normal state Lost out there Lost in here There's only that dimension then to your life We could call it What happens I'm only interested in what happens And complaining about what's not happening but should be happening Of course not happening in the right way ever And yet There is in you a dimension That frees you From total identification With the world which includes the mind And when you become conscious of that dimension That's presence When I say conscious of that dimension Language creates a duality that isn't there That's what language does Because you become conscious of that dimension As yourself As the essence of who you are So that's not two but one And this begins simply by acknowledging As we said here The dimension of silence Which is inner stillness Simply to notice that there is Apart from the words There is silence In other words, the words Are the foreground The silence is the background And when you notice That there is silence in between and underneath the words That moment of noticing is the arising of presence in you The moment you notice silence You become still inside It's only because you became still inside That you can even notice that there is silence apart from the words The strange thing is Thought cannot even notice that there is silence Because thought is noise So if I ask you the question Can you find out if there is silence in this room apart from the words If you want to truly answer that question You have to go Yes But while you went You were not thinking There was an alert presence Then, of course, when you said yes That was thought again That's alright So whenever you notice And not only as we sit here Because you may already have noticed And if you have, that's a clear sign that Presence is arising in you You may already have noticed That there is quite a lot of silence around here Even if you step outside Especially if you've come from a city You may notice that strongly That there is, or in your room Oh, it's very silent here And if you did notice that It means how could you have noticed it If you'd not, for that moment at least That's enough There was no thought If there had been thought Continuous stream of thinking Which is still the destiny of many humans Their fate You would not even have known it Or without knowing it You would have felt uncomfortable Very uncomfortable And you would have done to the TV set If you have one in your room By the way I recommend strongly that you don't use it You would have done to the TV set And put it on Some noise And you didn't even know Why you felt uncomfortable But if you noticed it Who noticed it?

Not you The mind made entity The egoic entity No Something deeper in you The Presence, the stillness in you Noticed it Otherwise you would not have noticed it Someone was visiting Thailand He told me He was visiting monasteries And he climbed up this hill A long, long way from any city On the hill He saw a beautiful monastery He climbed up this hill He arrived at the top of the hill Entered the monastery Silence, absolute silence Monks walking around He said This is paradise I'm going to stay here And suddenly Cheap loudspeakers Started coming on That were hidden in the trees Was the Thai version of Kind of pop songs This cannot be And he ran to a monk And said, what is happening? He said We're expecting a group of lay devotees From Bangkok And

they become very uncomfortable When it's totally silent here So to make them feel better We put on that music So my friend, the pilgrim Went on It wasn't paradise It never is External If you're looking for it externally So the people from Bangkok Complained Don't like it here There was so much mental noise It became uncomfortable So one of the things here During our retreat Essential, absolutely Is to notice The silence, not only While we come together Here Also When you walk from one building to another When you're in your room Or going for a walk In nature Notice The background of silence Because in nature You have some, yes, beautiful Gentle sounds And you hear those You pay attention to that But you also pay attention To the underlying silence Then that dimension arises in you And you can walk there as a field A walking field of stillness Alert stillness And no longer Walking there Carrying The heaviness Of your mind The noise factory And the heaviness of Your personal history That you need to think about while you're walking in nature Your problematic life situation The dilemma of your existence There's no life situation That is not problematic And if it's not problematic right now Wait a little and it'll turn problematic again Because whenever you're only identified With that level, that dimension Everything is problematic And if it's not now It'll become problematic I gave the example of the honeymoon The honeymoon is not problematic And a little later it turns into problematic The great job that you've just got With a big paycheck Is not problematic And a year later You become sick with stress Or there's so much infighting That it becomes hell Or in many ways In which situations can turn around And become problematic again And that's the one damn thing after another And that's the truth of Buddha Who said Wherever you go Whatever you do Whoever you meet, whatever situation You go into, whatever place Whatever, anything It's dukkha, suffering If it's not suffering now Just wait And of course He talked about being lost in the world So one Our practice here To notice The silence And noticing is enough Then thoughts Come back And then again There's more alertness So you'll notice as you're here A continuous shift probably Between Thoughts arising And Presence And if it's only If it's 90% thoughts and 10% presence That's great already Because we're in an evolutionary shift So the new is arising In you And But as Presence arises The ability To witness thoughts So that thoughts don't overpower you Completely Grows Before In the absence of presence Every thought Has you completely in its grip And The emotion usually comes with it That goes with that thought And then As presence arises Comes the ability to Notice your thoughts In the same way that you notice A noise, an external noise And then you may notice There's a lot of noise up here The noticing Comes always from Presence, from the stillness So when you notice That your mind is noisy Wow, it's noisy How do you know that? Because you have some access To that dimension that is Unconditioned The consciousness that is unconditioned Which is presence The unconditioned consciousness That is presence And from there you can see Oh What your mind is doing And the mind then is no longer a serious business You can even start to smile At what it does It's mechanical After a while you look through The main strategies of the mind How it tries to get your attention And so on There you are again, there it is And it's no longer Your personal The mind becomes depersonalized Before the mind Was

me The mind and the accumulated Memories that make up My personal history Was me And I walked around with the burden of me With my unfulfilled History Unfulfilled and unfulfilling Not enough And whatever strange Thoughts were associated With that Life passed me by Unfair It treated me unfairly I missed it Whatever thoughts you have about your personal history Something went wrong In nineteen something Nineteen eighty four It shouldn't have happened That's why I cannot be happy now Or you carry an identity Based on an unpleasant experience That somebody did to you You survived And that's wonderful Yes it was dreadful Because as long as humanity Is unconscious, totally identified with mind They do many dreadful things So you cannot come Onto this planet Yet without experiencing dreadful things Some are more dreadful than others And you suffer There is no child That doesn't suffer And yet To build an identity On the basis of Past pain Is a dreadful limitation To have a painful story That is the story of me And needing to think about that Because you cannot think about it Gradually you might even forget And need to talk about it Continuously And then see yourself as This or that You have a label for it No matter how tragic it was At the time And some awful things Are happening At this very moment In certain parts of the planet No matter what it is The fact is You survived And yet The mind Used it Because it's always looking for A stronger sense of self It's looking for an identity It's looking for a stronger me And it can use Something like that Something very bad that happened to me Or the other way around Something very bad that I did To someone So that's guilt You identify with Something that you once did And you wouldn't do it now But there you didn't know any better That's why it happened Unconsciousness So if you identify With unconsciousness Either that came through you Or what other unconscious humans Did to you There you create A heavy painful sense of self A story But everybody has their story Even if there's not one Big traumatic event in their lives They have their own story Their personal story Their identity And how liberating it is To see that it is no more Than things that happened That ultimately That is not Who you are You are not the accumulation Of those memories or emotions That's there Yes So as presence arises You recognize That was never Who you are Your personal history Has its place Undoubtedly It happened You may have old photos To prove it It really happened And the photos At some point begin to fade Even I I haven't yet reached Old age But even I have photos From my childhood That are already beginning to fade They're going yellow The story is dissolving Wouldn't it be strange If photos faded more quickly Than the human body And after ten years You open your photo album And there's nothing left Wow Wow That feels good And yet there is a dimension In every human That was never really touched By what happened The eternal Timeless State of consciousness That is presence Who you are Underneath The form that your life takes Your life situation As I sometimes call it The dilemma Of your life situation You mean other people Also have a dilemma I'm not the only one Surely No life situation Can be more problematic than mine No story is that fulfilling If you look behind Even those Who in the eyes of the world Have made it Success, fame, wealth If you look behind The facade You see There's unhappiness Sometimes greater than With other people Because they still think They can make it They have made it And it hasn't freed

them So here we are The dimension of Form As this retreat center This gathering The people Including also Your mind The thoughts that come The emotions also Comes and goes No form lasts that long Before you know it This retreat is over First you look forward to it And then it's there But since The world of form Is governed by time Which is ultimately illusion Just as form is ultimately illusion Life is like an express train It never stops, you're on it And so one event goes past There's the retreat, here it is It's over already, it's Sunday And it's time to go home And that's what form If we could see, truly see Reality External reality So called We would be shocked Deeply shocked By truly see I mean The way we perceive it Is as if The world around us Were solid Buildings The structures Economic companies Corporations, political Even the people Have their job And their pension scheme And everything is in place And it's very solid reality And it sometimes Another example of solid reality Is that death is a taboo Even now in western culture Because It would show you That human bodies Are not solid They dissolve continuously Around you But you mustn't look at death It's forbidden to see dead bodies No, just death And when it comes to people They react as if They never knew that such a thing existed He died And nobody told them It was some abstract Strokes in the head Everybody does, ok Everybody does But they live as if That were not the case at all It's sometimes helpful to travel To India where they don't have a taboo And you see dead people openly And it's the same here They are dying everywhere But they are shut away Don't look Pretend that nothing is happening Another way why India Is so wonderful to go to And it's spiritually Beautiful experience Is That the world of form Is less predictable there Here you have timetables And the trains run And everything, you can plan your trip And there It's what's going on Nothing goes as planned And it's miraculously In the end it works As one Indian man said to me We live by grace He was talking to an Israeli person And the Israeli person They asked What do you live by? Asked the Israeli I can't remember who asked the first question The Indian man asked the Israeli man What do you live by? And the Israeli man said We live by guts And then he asked the Indian man He said, oh, well We live by grace And there you see That the structures of the external world Are not that stable after all And of course it's the same here It's an illusion, stability is an illusion And sometimes a structure That looks so permanent Crumbles Whether it's the communist system Or whether it's a building Or you lose your job Or your corporation suddenly The multi-billion dollar corporation Collapses With your pension plan Everything Now if you What we see is a kind of frozen view Frozen view Of the external world If you saw a more realistic Perspective A speeded, I would suggest A speeded up version On film You sometimes see it how a flower opens They speed up the film And you see the flower coming out of the soil Opening Withering And disappearing And if you could see In that way A human existence Baby And then running around for a few years And then growing wrinkles come Like a fruit or a flower That goes old Gone And then just a little bit longer It would take before So-called physical, heavy physical objects Would also dissolve and become dust This room If you saw it speeded up First the bodies would go And then you have to just wait a few more seconds And then gradually you see Cracks appearing Things start falling down from the ceiling And then

the ceiling collapses And then there's only dust left And then the wind comes So you would see Everything is already In the process of dissolving Continuous birth and death And humans are stuck in there Somewhere This is reality here Now when you watch When you see that fact In the sublime teaching Of the Buddha Called impermanence You're astonished When you see it And you allow it to be It is liberating To see that To the egoic entity It's a dreadful thing Don't be so negative Don't talk about these things And yet if you allow that And you see how Forms come and go How the entire universe is that Play of forms And everything dissolves As that form Something in you feels good It feels very peaceful to see that How is it even possible to see it To witness that I talk about that briefly In Stillness Speaks The book If the entire world were blue You would not see the color blue You need something that's not blue So that you can recognize blue If everything were impermanent You wouldn't even know it How can you know impermanence Because there's something in you That is not impermanent But it has nothing to do with your form The form is impermanent And that's the beauty of death It frees that Which was trapped in the form And that is the beauty of watching And allowing the impermanent Nature of the world to be Even to witness death Puts you in touch With the deathless Formless One life One consciousness that you are So I Perhaps one of these days This just came to me The film project It could be one of the most spiritual films ever made That shows how quickly things dissolve It might take a few years to film it The human body The animal body Flowers more quickly And conceivably One could do it artistically So that you see even The entire planet is born and dies The sun is born and dies Although it looks eternal Compared to human existence Presence is the only thing in you That is not a thing Presence is the formless In Buddhism The closest Buddhism gets to Using a positive term It never really uses positive Original teaching I don't think ever used a positive term So that you can't form a new concept in your head The deathless realm The deathless Is a term sometimes used The mind wants a more accurate definition And says Are you talking about God here? Because the mind wants it Ah God! There it is It wants to hold it Hold it as a concept It's too vast You cannot hold it And then it attaches the word My to God My God Or even worse The word our Not yours So our Practice here If you can even call it that It's life Living life is doing it So Presence Begins with being attentive To silence Both here and outside That dimension Tonight in your room Doesn't matter how long You can be aware of it You're aware of it You lose it You look at the TV screen and wonder what's going on And then you're back again And then you look at something else That's fine In art And our practice of course Is to Work with the present Moment As much as possible You can go back to your normal existence When you go home Past My dilemma Just stay with Simplify your life While you're here And Pay more attention to Whatever this moment presents Than past and future Just this There's always just this Just this To be able to do that A loudness is required Without the alertness You cannot have just this You'll be past Future Past future is the Sleep, dreamlike state of Being identified with thought And then there's

[Speaker 2] (3:46:12 - 3:46:13)

Oh

[Speaker 1] (3:46:13 - 3:47:29)

You wake up So you wake up twice You wake up in the morning And many times During the day You wake up out of The stream of thinking And the ability Arises more and more To perceive Without the interference Of thought Thought is there when you need it Don't need to be concerned about that When you need it, it'll still be there In fact it'll be Much more powerful When it's truly needed For whatever purpose it is When you're not overpowered By thought, you can use thought For certain purposes And Inspired thinking Will happen more and more Because inspired any new thought A new form A new insight A new realization Can only come If you access The state of no thought Out of that spacious Stillness comes the new

[Speaker 2] (3:47:29 - 3:47:30)

Ah

[Speaker 1] (3:47:35 - 3:49:29)

So Life Is always This moment Is Never not this moment And so that, instead of having that As an abstract truth Yeah, I know that life is always now And so what's next? So when it's an abstract truth You say, okay, I've done that There's only the now Exam question one Is there only the now? Or is there There's only the now, okay So not as an abstract As a living truth or realization Wow This is actually The fullness of it This is life This moment is the fullness of life No matter what form it takes Because the fullness Is the fullness that is there When Who you are is no longer obscured By thought forms The little limited Me Me So our practice Is As I sometimes put it Becoming friendly With What is Whatever form This moment takes

[Speaker 2] (3:49:31 - 3:49:32)

Okay

[Speaker 1] (3:49:33 - 4:01:38)

Okay What does that do inside you? It frees you From the form that this moment takes If you react to the form That this moment takes Another form is created in you As a thought or an emotion That strengthens Your being lost in form And that's why the ego likes to react Because the ego is the form me If you do not react Respond is a different matter To whatever is needed in this moment But your habitual state Becomes allowing Whatever form this moment takes To be Then if action is needed It comes out of that state of intelligence Which is allowing The now to be Allowing life to be Becoming one with life One with life Which is now Can only be now One with life Then life Lives through you And life is intelligent So when you Do not resist The form that this moment takes But

you allow Whatever form this moment takes As The temperature in your room Or the stain on the carpet Or even forms that before You would have complained about It is You can't dispute the fact that it is Right now So it is If it needs to be changed It can be changed You talk to someone But even then there is an inner allowing Of right now it is Maybe I can talk to somebody And we can Change it, repair the heater If there is no heat But right now that is it Okay In the most Powerful spiritual practice Is that allowing In the allowing You do not Strengthen your own form anymore That is why The ego does not like that And what arises Is The timeless and formless Essence Of who you are That is why surrender is so Powerful Surrender to life Where is life? Here, now To the ego that looks like Weakness And yet That is true Power, intelligence Aliveness And more In many ways you can Speak of it So that is perhaps Two levels of practice Silence Noticing that And noticing what happens And be one with it But rather than against it No matter what This is a relatively simple setting But also there will be Challenges Things will come into the now That you could Complain about, you could Argue about, be offended about Feel it is a limitation But it is There is no future state To be achieved If you come here Hoping that by Sunday morning You will have achieved A particular state You may be disappointed Because you cannot Achieve something that is already The essence of who you are And that you can only discover In the present moment And A few more Practical things This retreat center Has a few temptations That other retreat centers May not have One is the TV set Leave it alone If you can It stimulates The mind And Once you are truly In many of you Presence is a delicate flower Arising A delicate flower needs A little bit of Careful treatment Once presence is Fully Arisen You are rooted in presence You dwell in presence It doesn't make that much difference anymore You can watch TV if you want to Not that you would want to watch a lot And the same applies to Alcoholic drink That is available here And I would recommend That you don't Indulge this weekend Once presence is firmly established Then it doesn't matter anymore Not that you would want to drink large quantities Then But Alcohol can easily The good feeling that you get After a couple of glasses Is to do that you are beginning to Go below the thinking level And suddenly you feel A bit more alive And the little egoic entity Doesn't have that grip on you anymore It gets a little bit more loose A bit more free So it gives you A sense of liberation Pseudo liberation And then comes another one And another And gradually you move more and more Towards unconsciousness And so this is why I don't recommend it here That's all Another thing that I don't recommend You may have seen There is a big chess board Out there somewhere With huge chess pieces And I would recommend There is nothing wrong with chess It's an incredible game But it does stimulate the mind There may be great chess masters Who are still while they play I don't know But when I play it It stimulates my mind I don't know it very well This one is going to jump there Then you have to think three Draw a head For those who want it There is a meditation And a class that incorporates Movement by Kim This tomorrow morning And in the evening So you can structure Your own retreat In some ways If you want that As part of it Some of you may want to Remain silent There is a room Dining room For those Who do not want to speak And for those Who don't find a place In the dining room Where they do

Speak So they have to be silent Whether they want to or not We may also move into some silence Perhaps spend a whole day in silence And perhaps Gradually Reduce the amount of Words that come out of our mouth More important Of course is What goes on in the noise machine In the head You may have noticed This retreat doesn't move From beginning To more advanced To more advanced The whole essence is there Every moment The rest of the retreat Is not based on more I've already told you everything The rest of your retreat is Deepening It's not the horizontal Dimension It's the vertical dimension Just sit for Just a little while When this body has gone There is an empty Chair here Empty chairs are very beautiful So stay with the empty chair And yourself Just a little while

[Speaker 3] (4:03:19 - 4:03:38)

Sunrise Another new morning We celebrate We are The new man

[Speaker 2] (4:03:44 - 4:04:11)

Sunrise Sunrise Over the mountain Spreading your light Over the land Sunrise

[Speaker 1] (4:04:56 - 4:53:33)

So since yesterday morning And before you've been Chopping wood and carrying water One way or another Being total With whatever you are doing At any moment Or rather in the one moment Expressed also in another Zen saying That a master once Answered when His disciple said They talked to him of another master Who could walk on water He can walk on water, what can you do?

And he gave the famous reply When I'm hungry I eat When I'm tired I sleep Doesn't everybody do that? What he means is He does nothing else At that moment He has no stuff Around eating When he eats And no stuff around sleeping When he goes to bed No resistance No demands This moment Is just as it is There's no self That moves into the action Whatever he's doing No expectation This moment is enough Not expectation always implies You're hoping that some future Moment will be fuller Through this moment Through doing something at this moment But if you haven't found the fullness Of this moment You can't find the fullness No matter what the next moment contains Because the next moment is this moment Always When it comes So carrying the burden of self Into what you do Greatly reduces Your sense of aliveness Greatly reduces Your intelligence Intelligence Not IQ intelligence True, deeper intelligence And makes life heavy Because yourself The sense of me With its Unfulfilled expectations Of this or that Or its complaints About what's not happening now Or whatever it may be That's the heaviness That then flows into what you do Because every self Is heavy There's then No lightness You could even have stuff around sitting here At this moment Not totally wanting to be here Complaining about this or that Carrying Some memory from the past Into here Or a very common thing Would rather be somewhere else So you're not Total

Not truly, fully here Because there's self The burden of self, which is mind stuff It's a self, a conceptual self And it's in its very nature That it cannot be fulfilled In the present moment It looks always to the next moment Its state is Unfulfillment And that's not Personal And the strange thing is The sense of being unfulfilled Makes up a large part Of what people conceive of as themselves Their personal sense of self And all it is It's a mind pattern Collective human mind pattern And it's mistaken For me My dilemma My sense of not enough And perhaps it was The Buddha 2600 years ago Who was the first human I don't know Who realized The illusion of self Who realized The truth of no self In any form Any thought Any emotion Any external form or internal form He realized the truth Of anatta There's no self in it And if you're looking for self There's dukkha, suffering So there's only suffering If you're looking for self In thought or self In an emotion If thought is endowed With a sense of self And every emotion is endowed With a sense of self Is not recognized As just a human emotion Passing through Thoughts passing through Or external situations Where I'm looking for myself Through something or other Through some external possession Through fame Through recognition Whatever it may be Through my father or my mother Understanding me So you cannot find yourself Anywhere And all the Buddhists Have the strange expression No self As the essence Sometimes even called And it's frightening to the ego Emptiness All it means is stillness A still mind Or rather no mind Emptiness And yet, what is there when the mind is still?

There's something there But you cannot define it Because it has no form Something, not even a thing Any word you use is wrong Because every word derives From the world of things Remember to be here In touch with your inner energy field Otherwise you'll become restless And start thinking When you become restless You've moved You've lost touch With a deeper sense Of being And moved into the head And then unconscious body movements Can sometimes happen Emotions are also restless then But you're not usually Conscious of it I can sometimes tell when people are not fully here Their legs or feet start shaking Their eyes go drifting They're looking for somewhere else Some other place They've moved into the head In the meantime the legs go And it's quite normal Many people spend a lot of time sitting Like that If an animal did it We'd have to take it to the vet Because Imagine your dog doing that It would be obvious there's something wrong with the dog But with humans It's normal And when you notice it Then another dimension has come in There's an awareness suddenly That your leg is shaking Or the restlessness And suddenly you notice it You notice certain involuntary movements Or whatever it is And that's very significant Noticing Because Awareness is there, presence is there It's only then you can see What's going on inside you When there's no presence You don't know what's going on inside you Because you're so identified with what's going on You are what is going on You don't know what's going on You're acting it out You're an actor Who has forgotten That he or she is acting out a script You're totally in it And it's all conditioned And then People's behavior becomes predictable You can tell from people Relatives and so on That you've known for a long time That most of people's behavior Is predictable You can even predict what they're going to answer When you say

something What their reaction is going to be Predictable reaction But whatever you can observe in yourself Means you're conscious enough To observe something in yourself That's all that's needed You don't really need to change Anything as such Because then you have another dilemma And that dilemma Is part of many people's sense of self And that is There's something wrong with me And many people have that There's something wrong with me And there's something I need to Repair Whatever it is Now you could either say There are two statements we can make here And just two different perspectives on it And they're both right in their own way There's nothing wrong with you And there's something wrong with everybody As long as there's no presence Of course there's dysfunction But the moment you notice that There's nothing wrong Awareness is all that's needed Presence is all that's needed For example When you become conscious of your legs shaking Soon after it'll stop shaking Because it was only shaking Because you were unconscious of it It would be rare for a human To consciously shake their legs And say okay I'll just carry on shaking this leg They don't do it And then after a while it dies down Because your attention was there It's flown into there And then it slows down Another one is to notice that you are Unfriendly towards the present moment Does that mean there's something wrong with you? No, it's something supremely right with you Because you are conscious You are aware that you are unfriendly With the present moment That's all that's needed If there's something wrong with you Truly wrong, you don't even know it So those humans with whom there is something wrong They have no idea They think there's absolutely nothing wrong Those who are the most extreme manifestations Of human unconsciousness Those human beings who go around With bombs or machine guns Or throw whatever they throw They don't think there's anything wrong with them Nothing wrong with me There's everything wrong with them There So when you notice something Hostility towards the present moment In whatever form There's nothing wrong The presence is there The very purpose of your life on earth Is fulfilling itself at that moment The arising of consciousness So what could possibly be wrong?

And yet the egoic identity The egoic self insists In many cases There is something wrong with me And it can sometimes obscure The awareness when you observe Something in yourself Such as hostility towards What is The present moment At that moment the mind can come in again And obscure The awareness that was there For a moment And formulate Some kind of judgment It is a new thought And that judgment For example would say You see You're not good enough You can't do it You've been to the retreat Plus Fifty workshops Before that And you see you still can't do it There is Something wrong with you You see you're no good Look they're all present You're the only one who can't do it You might as well give up So when you observe something in yourself The mind may Then come in Obscure the presence That was there for a moment And make a thought out of it That has to do something with yourself To add something to your sense of self And so the heaviness of self Can increase even there Because when you become aware You become aware Of so many Ways in which you Create Heaviness in your life In

which you resist The present moment In which you add stuff To the chopping of the wood And the carrying of the water And a mental commentary While you carry the water Oh this is awful How much longer Feels much heavier than yesterday Why do I have to do this Why don't they carry the water Stuff around All kinds of mind stuff Am I getting weaker All kinds of Whatever it is I shouldn't be carrying water I've been doing it for 10 years It's other people's turn now Nobody acknowledges me That I'm carrying this water So they don't even thank me Hard work Carrying that water Is hard work But 80% of the energy That is expended on carrying the water Is actually mind stuff The heaviness That the mind produces Otherwise it would just be that It might be a heavy bucket But it's not really, it's just easy So it's wonderful It's wonderful to realize There's nothing wrong with you And the more things you discover In yourself That had been unconscious The more you are fulfilling Your destiny On the planet Which is You become a manifestation Of consciousness arising You go beyond the merely personal The delusion Of a form identification The heavy thing for many people Is the pain body Which is the reason why many people think There's something very wrong with them Because periodically They suffer an influx Of heavy emotion Painful emotion Negative emotion Fear Deep sadness Or very dark mood Anger All kinds of forms Of upset And even those In whom consciousness Is already arising Presence is already arising They still find themselves In many cases At the mercy of The temporary The periodic arising Of their pain body Which is past pain Remnants of past pain That are still alive And have accumulated Inside you As a little entity Personal Plus collective Part of it is the collective Pain body It could be the collective pain body Of your family That's part of your personal pain body Or the collective pain body Of the part of the world you live in Could be Some are heavier than others And certainly it will be also Partly the Suffering of humanity The collective pain body of humanity And everybody Has his or her share of that And that is a little Energy form in you And that's Obviously that's what it is Because everything, every form Is an energy form Every thought is an energy form The table is an energy form Just looks solid, it isn't That was an amazing Realization from physics It's 99% Empty space But it looks solid Same as the body 99.999% Empty space So the pain body Is energy An energy form One could say Almost like a little entity Made up of emotion An emotional entity I saw in a film recently A character That got closest to What the human pain body looks like And it's in the film Lord of the Rings A little Being I can't remember the name Gollum But yet Sometimes if you look, it's very well done Sometimes when you look into his eyes You see There's a being hiding in there There's Even there, there's a sweet being Hiding in there somewhere And just the same The pain body Is energy, life energy Trapped That's all Created by the ego By thousands of years Of living Through an illusory sense of self And creating A reality on the basis Of that illusion Living in a world of enemies Because that's the ego's world Creating enemies Wherever you go Not being able to live without them Making the whole world Appear hostile towards you Having to fear every little thing Of course That creates a lot of pain And even though presence may be arising In you, and in all of you It is You may still find yourself Being taken over by That thing when it Wakes up from Its dormant stage Might be dormant for a week or two

Or three, or four And then At some point it wants to experience More pain It wakes up And then it tries to Find out what's going on in your life right now It looks for An opening Where it can go in Into your mind And so that could be A slight upset with something While you're driving And traffic A driver cuts across And there's a slight And at that moment the pain body Uses that as an opening And flows into that little upset And then before you know it The little upset has developed Into a stream of negative thinking About the world, and in general And yourself, and other people And the stupidity of them all And before you know it The little thing has grown And it's starting to use something A huge field of heavy Negative energy Oh, that's the pain body It used that little It was waiting for it And of course pain bodies Help each other So, the driver who cut Across you was probably possessed By his pain body, so I'm going to show him The phenomenon that's called Road rage Where two drivers Stop their cars and start Attacking each other Physically Means when two active Pain bodies happen to meet on the road That can happen Not only two active pain bodies But two active pain bodies in two humans In whom Not the slightest trace of presence Has yet arisen They are totally Identified With that And they can't help it They're driven to it So the pain body becomes Part of the self It Amplifies the already Heavy And dysfunctional self Even without The influx of the heavy Past emotion that is in the pain body So even in the best Of times there's a heaviness to the self To that sense of self Of me But that becomes amplified Through the old emotion of the Pain body, it uses the structures The mind structures of the egoic self And flows Into them and then they become It's like putting higher voltage Into the Into the heaviness of the ego And the dysfunction of it You plug it into And so They have all the egoic structures Plus an enormous amount of Emotion raw Needing desperately To experience some more Drama or pain Wanting more pain And so One way of looking at that is That is in human beings The addiction To emotional pain That's the pain body And if you ever discover that In yourself At that moment you're loving it Indulging in Negative thinking for example Which is one way in which the pain body Renews itself Feeding on your thinking Your thought, every thought feeds it And the emotion Fuels the negative thinking The thinking feeds the emotion The emotion fuels the thinking The thinking feeds the emotion Vicious circle Can go on and it's great Don't want to get up Then at that moment You don't want to get out of your pain So if the pain body may be feeding on Your thinking, may be feeding on Other people's reactions And at that moment you don't want anything else You want that Because you are the pain body at that moment There is an addiction To emotional pain So if you get drawn into A stream of negative thinking About life, about other people About yourself, about whatever it may be Or one person Which could be yourself Or your partner Or your father Or some politician Not mentioning any names And whenever you The image of that person Comes into your head There is an enormous influx of pain But again We could easily misinterpret The pain body as being Personal And as unconsciousness Being a personal shortcoming Of someone But all that If it's a politician Or your partner or whatever But all that is there is the expression Of human unconsciousness And the pain body Wonderfully expressed In the words of Jesus They know not what they do Forgive

them For they know not what they do Or in the modern translation That hasn't been published yet They are completely unconscious And when that is the case They create suffering And when you react as if There were a person there Who knows what he is doing You also become unconscious The reaction Can make you unconscious The reaction can take you over And then your own pain body Suddenly is there And the pain body contributes To the fact that many people Believe there is something wrong with them And there isn't It's the human pain body And the heavier it is in you Because people have Varying degrees of density In their pain body The more likely it is That it will drive you Into consciousness Because the pain gets too much I can't live like that anymore And then suddenly You notice it when it arises The first sign of it That you may be able to catch A little event triggering An enormous reaction And you notice That emotional movement Inside you You are present What then happens We don't know The pain body may still arise Depending on your degree Of presence A strange thing happens When the pain body comes up It uses an opportunity We mentioned the car Could be your partner Who makes a remark Or a comment That the pain body can use As an opportunity to arise What did you mean When you said that Were you accusing me Why are you accusing me I wasn't accusing you Yes you were accusing And to observe it then As it arises Whether you can do that Depends on your degree Of presence And it is quite possible That you can detect it For most people It works like this They become conscious Just after it has happened A pain body episode has happened A pain body came up A drama developed Perhaps with your partner Or at work Or some other member of your family Or even with a stranger Drama developed There was perhaps a lot of shouting And fighting And then pain body Fed itself On the emotional pain And then subsided And went back to its dormant state And then some consciousness Comes back What was that What was all that about Sometimes partners can do it After the drama They can both say What was all that about And then you think How did it start We can't even remember What the whole thing was about In some cases They can't even remember How it all started It was about nothing In many cases Much ado about nothing Shakespeare's play And then they become conscious There was our pain body Or there was my pain body That was it, okay Well, let's see if next time We can catch it a little bit sooner And then usually it arises in one person Before it triggers the reaction In the other So it can sometimes happen That one partner remains conscious And observes the arising Of the pain body in the other And then perhaps Can either point it out Or If that's too dangerous Can Can simply Be intensely present in the body And simply be there As an aware presence A non-reacting presence But that is Requires great intensity Of presence Because the pain body is clever, very clever It knows the weak points Where you're most likely to react Or if you think it's all too much for you You can quietly walk out of the room But who knows What happens after that Of course, as you know It's easier to see it in others Than in yourself And if you're genuinely present And say There's your pain body, it's starting The other person may Pick up at that moment And say, yeah, you're right Or the pain body May already have taken possession Of their thoughts And so the person can no longer see it And a pain body Then will never admit That he or

she is the pain body, of course If you ask Are you the pain body? They would not admit to it But they would probably Tell you that you are the pain body Or throw something at you Or deny the whole thing All that nonsense About pain body So pain body is A great challenge It is not personal It does not mean There's something wrong with you Usually as presence arises The gap Between the ending Of the pain body episode And the arising of conscious presence When you recognize what has happened Gets shorter and shorter At first you might need an hour or two After an episode Or even a day And then you look back at what happened yesterday Oh, that was... And then that shortens And then you may be able To be present When it has not fully arisen yet In its very early stages Of an emotional reaction Trying to move into your mind And you may be able to catch it there And watch it Or you may be able to catch it As it begins to subside The episode is coming to an end And gradually You're getting tired of the drama It's exhausting, of course And in that moment The pain body is still partly there You catch it and say Oh, I can still feel it There it is It also happens very frequently That the pain body When it needs to feed on more pain Comes up And you are there Very present, very alert And you see it So it meets presence The light of presence And usually It may stick around For a little while to see If it can get through there somewhere Presence, by the way, is not holding it down Presence never exerts Any effort on anything It never resists anything Presence never holds The pain body down in any way That is a dangerous thing One could do that through willpower I have no negative emotion Because I'm spiritually advanced I'm just not seeing them I'm just not They don't exist And of course then they'll come out In very strange ways So you cannot Hold the pain body down You can for a short while And then it'll come up in strangest ways And you do the weirdest things Including physical violence Or you inflict Cruelty on people And don't even know it Or you make your body Very ill The pain body has no other outlet It can become very destructive An unexpressed emotion Churning around you for years So presence Never pushes it down It's simply a light The light into which it comes The light of presence The light of awareness The light of consciousness The pain body comes into the light The strange thing is It doesn't like the light So it'll either try to obscure the light So it can continue to pretend to be you It can take you over And become you for a while And live through you The emotion wants to live again Through you Another form of reincarnation The emotion wants to live again Through you It wants to relive what it already knows What it makes up its energy field And so It cannot do that When there's presence When you are there When you are actually there As the consciousness that watches Then it can't do it So it may for a while It'll try There you can see It comes up, the little entity And there's a light shining on it And then it may try again Coming up And you still watch it And then It tends to shrink back Into a little dark corner It waits for a better opportunity It's It's fine This is how consciousness works It doesn't mean You're now totally free of pain But at that moment It's gone down You're too conscious, can't come In the evening perhaps It'll find a better opportunity When you lose consciousness Through watching A certain politician on TV Or your partner comes home late From work Where have you been? Some upset happens One drink too many And there's his chance Or her chance In certain It's more in

males There are quite a few I don't know the percentage of the population The It is Frequently happens that in Certain males the pain body Comes up particularly when they Drink too much And so they lose Their level of consciousness That they normally have which may not be That high even at the best of times But When they get drunk It goes down considerably And so often violence is Associated with being drunk From Perhaps 10% of men They become Physically violent when They become unconscious through Alcohol Alcohol And they do dreadful things And then when they're sober again How could I have done such a thing? I don't know What came over me And some have that cycle With their partner Physically abusive And so of course When they're a little bit more conscious They always promise This was the last time It won't happen again Now That's not the pain body speaking That's them speaking when there's a little bit more consciousness And of course It will happen again Unless presence truly Comes into their lives So in some cases You may have to physically remove yourself From a destructive pain body If change otherwise is not happening Or would take too long You would not survive Two more years With that person perhaps In that case you cannot stay around It would be too dangerous That person will then go His or her own way And evolve In their own time So pain body meets Presence shrinks back Then waits for a better opportunity But as presence Arises there's even The possibility that you could Detect An active pain body In you even in the midst of it Even in the midst Of it it is possible to wake up And suddenly realize what's happening You are acting out Old emotional pain And at that moment there happens A dissociation between That entire Emotional field and yourself It's like stepping out of a Of a role Out of an energy field You were in it and suddenly You step out of that phantom self You step out And there you see it, it's still there Active Still in you Still doing what it does Maybe still you're waving your arms about Or whatever it is At that moment there may still be words coming out of your mouth

[Speaker 2] (4:53:34 - 4:53:35)

You, you

[Speaker 1] (4:53:35 - 5:24:32)

And at that moment You see it Wow And then it cannot last For long, very much longer At least not right there It doesn't mean it's gone forever But then it'll quickly shrink Again back Because it cannot Consciousness and pain body cannot Coexist for long And every time you bring presence to it The pain body cannot Renew itself So it can only Play out its old energy When you The more you can be Present with it, the less can it Use you to renew itself And so it What happens then to the pain body The energy Becomes freed that was trapped In there and many people Have carried so much Pain that they can't do much else in their lives They haven't, that absorbs So much of their aliveness That they have little Left to live their life The emotional pain And this is in the case of dense pain bodies The emotional pain is so much That it consumes them It's like a Parasite, it consumes them All their aliveness And as you bring consciousness To it That trapped

energy becomes Freed, it was trapped at a low Frequency The If you could hear it Something like that You wouldn't want to listen to a radio station For too long like that And so that becomes Freed, but it is life energy It is aliveness ultimately And There's an increasing Sense of aliveness That you feel because the energy Leaves its trap In the pain body Very much you could compare To I sometimes compare To a piece of Heavy wood that's being burned So A coal, the coal Is transmuted into fire The flame of consciousness First it was a heavy substance Dark And heavy substance And suddenly the dark and heavy substance Burns And becomes a Flame, it becomes a Transmutation into pure energy Beautiful So that's, and that is the Beauty of it, why ultimately Whatever Is Is fine As it is, or even the human pain Body has a function And that is that it provides Fuel for consciousness The pain It makes ultimately It becomes your spiritual Teacher One of your spiritual teachers And for some people Their main spiritual teacher I would say for me It was my main spiritual teacher Because I couldn't live With him any longer So I couldn't live with myself any longer And a large part of myself When that realization came To me as a thought I cannot live with myself Any longer A large part of who I felt Myself to be Consisted of Emotional pain And that just became unbearable And that's why I'm here now So the The mechanism there Of ultimately What is ego induced pain Pain induced through Unconscious living Through ego Pain body Egoic living creates pain Suffering It even needs the continuation of pain Because the ego and the pain body They both need conflict They both need further pain The ego needs it to define itself Through the other The enemy, the not me It needs the boundary around itself It needs to Create opposition In order to feel itself It needs somebody To disagree with me For example so that I can feel That I'm right He's wrong And in being right The illusion of who I am grows a little bit I need that If everybody agrees with me And everybody I would begin to lose My Artificial sense of self My mind made sense of self So religions Often the collective identity That is in certain religions Largely consists of The unbelievers Those who are not us Give us our identity We define ourselves Through those Unbelievers They give us our sense of who we are Now if suddenly they all became believers We would be at a loss Who are we now? They are all in possession of the truth now So we lose our identity as the possessors Of the truth If everybody is in possession of the truth Who are we?

If we are at peace with everybody And we don't have enemies Who are we? If we don't define ourselves through our enemies Not only collectively Also personally People define themselves through their Problematic life situation All the problems in their life situation Make up My life Me and my life So that artificial Artificially induced Sense of self Disappears Pain body Pain is not who you are It's simply An energy That lives in you for a while And then becomes transmuted Become friendly With your pain body May not yet be thankful for it I'm thankful now But at that time I wasn't thankful Become friendly with your pain body This is the most powerful Transformative tool So to speak Because very often What manifests In the present moment Is the pain body in you So if you are not making The now into An enemy If you become friendly with the now That will mean at

times You have to become friendly with the pain body Because you are experiencing that emotion now It's part of what is now And that is Becoming friendly with it Simply accept that it's there There it is I can feel it That implies of course That you know it's there Which in turn implies of course That there's enough presence for you to see it You cannot become Friendly with the pain body If you don't see it And the pain body's nature Is not being friendly In itself So when you are The pain body you cannot become friendly With the present moment That's not what the pain body does So you see how it connects It's based on presence If there's presence in you Then you can accept it Then you can be friendly with it If there's not enough presence You can't be friendly with the pain body Because then you are the pain body And the pain body is not friendly But once you are able to detect it And that's all that's required To know it's there Then you can bring acceptance to it And say, there you are, there it is Whatever Or simply just watch, feel it Wow Feel the raw emotion of it Feel even the need to Wanting somebody else To draw in Wanting someone else to draw in And make him or her part of that emotion Feel what it feels like Directly, what does it feel like In you as an energy field Amazing, so you're watching it That's all that's needed So you cannot really Watch it internally If you don't fully accept it And you cannot fully accept it If you are not there As the witness, as the watcher of it And that's all that's needed So pain body Nothing wrong with you Human Humanity In it's present evolutionary stage You can't escape that The present evolutionary stage Of humanity Has pain body Nothing personal Not a problem Not your personal dilemma And by the way There's nothing personal in presence either The whole idea of person Ultimately goes out of the window As you probably know The word person comes from Latin It's based on the mask That actors used to wear In the early forms of theater Persona The mask The image of me So presence isn't personal either And yet it's I am It's the essence of being Of your being You and being are one The essence of what Obscurely shines Through The egoic story of me You feel there's a Somewhere in there There is an I am in there somewhere But the I am gets mixed up With thought forms and memories And patterns in the mind It gets mixed up With a story There is something precious In the story But it's not the story It's the consciousness in the story Even in a dream People say a dream is unreal Yes it's unreal but If there were not something real in there The dream couldn't even be For a dream to exist There must be something there That enables the dream The forms that make up the dream to exist What is it that enables the dream To exist? Consciousness It appears in consciousness What is it that enables the story of me To exist?

What is the essence Of who I am Somewhere hidden in that story I'm looking for myself in the different forms Of the story And yet Each form Of the story Concealed as the essence Of that form Is I am A sense of presence or beingness That I'm hiding everywhere But hiding So well disguised That I can't even Recognize myself So it's a Walking around Everyone is God In heavy disguise So you can say I'm God in disguise And the other person says Oh I hardly recognized you Or you could say You certainly did fool me And I fooled myself And I fooled myself For a long time So everybody Feels

there's something Precious to who I am And that is true But it's not really in the forms Of my story or in the form Of anything But hidden in the form And the essence of each form Of each thought that I have Of each emotion that I have The essence that Enables it to be Is always the same Is always the one Is the divine one self So That solves the dilemma The philosophical dilemma Of whether the world Is unreal or not So if anybody Was planning to ask that question This afternoon You can drop it The world is obviously as Real as a dream That you have It has a certain reality, yes And yet just like a dream The forms that make up The world Change continuously They don't stay around for that long This continuous flux Things come and go Very quickly Every experience Everything is fleeting It's like a dream And then it's gone Some people even don't know Occasionally they'd say Did I dream that or did that happen?

Because it's gone It was a fleeting experience And it's dissolved As that experience What was that all about? Always one The Chinese emperor who woke up From a dream And became very worried Because he dreamt that he was A butterfly And then he suddenly Thought Maybe I'm a butterfly Dreaming that I'm an emperor And it comes to the same thing The story Of yourself Is being dreamt by consciousness You could say How could it be otherwise? And why is it happening?

Because consciousness wants to dream that dream It's enjoying it on some level But consciousness also wants to wake up Now Otherwise we wouldn't be here This is not to provide The ultimate philosophical explanation Of the universe Because it would be impossible To do that through words or through thoughts But it's a slight hint Of what it's all about It can only give a distant Approximation Of what it's all about Never try to figure out Through the mind What it's all about It's very heavy There's a knowing that comes When the need to figure out The universe Is relinquished And you're happy With being alert And still And not knowing the answer If you become comfortable With not knowing Then there is Enormous wisdom And knowing in there How much of that You could ever put into words Who knows Maybe not very much How much of that Will ever find expression Who knows Maybe only a tiny fraction And that's okay So it's knowing Finding who you are Not as a character In the story of me Not as a character In the dream But as the dreamer You're not a character In your own story But that's what the ego believes You are of course the protagonist The main character The one character that really matters All the others have supporting roles In the story of the ego Supporting cast And then The rest of humanity And then the protagonist, me And the me consists Of a bundle of thought forms Memories And then it dissolves Sometimes it dissolves Before the body dies When it becomes too painful To continue to be me Sometimes it dissolves When a very serious illness comes Or a very serious disability comes And the image of me Cannot hold itself up anymore And then you realize You are not The character You are the dreamer of the character The creator of the character The consciousness behind it all I've made it all up And it was never deadly serious It's only deadly serious It may be relatively serious But it's not deadly serious Because it's only deadly serious If the forms

that consciousness takes In the dream are all you know Then every form is heavy And deadly And death is always around the corner And it's frightening But knowing yourself As the consciousness That changes The nature of the dream also It doesn't mean that the dream Will immediately evaporate The dream Actually becomes A more pleasant dream When you know When you're not totally lost in it You can continue to Move in this world of form Even your personal life continues The story of me Of course continues You carry on doing certain things You've been doing That continues And yet there is A deeper dimension present now You no longer totally believe In the absolute Reality of these forms You know they all come and go quickly You're not looking for yourself In the dream anymore That's the relief So you let the dream unfold It's fine But you're not looking for A stronger me Or a more complete me As that character in the dream That's the dream Can't really do that for you And so it may well be And here we come to another Cosmological viewpoint Only A tentative Not to be taken as some Absolute statement The universe Ancient teachings and more modern Findings Both point to the possibility That the universe may be Expanding at some point Like a heartbeat They say there was a big bang Maybe, maybe not Maybe it's happening every moment And the universe Came out of one point of nothingness Nobody can actually Explain that And suddenly Manifestation Happened And then it expanded And diversified And we May be still part of that And then at some point Things come together again Multiplicity Rising out of oneness And yet The beauty is the oneness is never Lost.

The point That was there before the Universe ever came Into being Is still present in every being The timeless moment The timeless Fullness of life Unmanifested life That never really Disappeared At some point The journey home begins For the entire universe Back to oneness The journey home And what else Is this gathering than the journey home So this may reflect Something On a very small scale But it's all connected That's happening on a very large scale At the beginning Of the journey home to oneness Because you discover The underlying Essence and oneness of all life And of yourself And we couldn't do that If that were not part of a larger Movement within the cosmos And we are simply An expression of that Awakening Out of the dream of multiplicity Perhaps the dream had to be dreamt So that God can know Him, her, itself as God Only after Losing itself in form And then waking up And it's so beautiful That waking up That is built into the dream The need to wake up And that's why the dream Is meant to become unpleasant After a while because the unpleasantness Of the dream, the dream turning Unpleasant is the built-in Alarm clock In the dream Preordained built-in alarm clock That's the unpleasantness And after that has Rung, another character Appears in a dream Called the spiritual teacher And the spiritual teacher says As the character in the dream Don't you realize This is a dream And that you can Wake up even while you're still Dreaming this dream, you can wake up And know who you are even in the dream And continue to play that Character without totally Believing in it anymore Without losing yourself in the character This temporary form And then you see how much more pleasant The dream is And that may also You may know that all the very ancient Myths

in so many cultures Have the story Of the golden age The very distant beginning Of things when There was When beings lived In harmony, in total harmony India has that story Of the yugas, the original beginning Of thing was when Things perhaps were still closer to Oneness and the more you get away From the oneness into Diversification The more difficult things become The harder it gets Because every form Believes itself to be separate And then there's the Promised return The return To the state of oneness So Things start with the golden age So called And then they deteriorate continuously But in the process of Deterioration there's also a lot of learning Of forms We learn of all the things that make up The universe And then comes the return And as you Go back to the source, back home Things The dream improves again But this time With consciousness With knowing So we Paradise regained One ancient literary work Is entitled Paradise regained And that is the purpose Paradise regained Is not quite the same As the original paradise It's conscious The original was Natural Natural oneness And then conscious Oneness So this gathering here is Part of A huge thing It's not an isolated phenomenon It's not even Relegated to just this planet It must be connected With everything else in the cosmos Otherwise it wouldn't Be able to exist here as a gathering We wouldn't be sitting here Talking about this And realizing this If you can become still Whatever you truly need to know You'll know Out of that stillness The answer Suddenly comes The answer to every vital question Is already in you Not the answer to non-vital questions I recommend That between now And dinner time We keep Noble silence As the Buddha called it Noble silence Is to be present Noble silence Between now and We don't know of course what happens to the voice in your head We'll see

[Speaker 2] (5:28:28 - 5:28:33)

Sunrise Another new morning

[Speaker 3] (5:28:37 - 5:28:47)

We celebrate We are The new man

[Speaker 2] (5:28:53 - 5:29:20)

Sunrise Over the mountain Spreading your light Over the land Sunrise

[Speaker 1] (5:30:04 - 5:37:21)

We're still here Make sure you're not Half gone already Are you going back into reality Or unreality Be careful that your life Isn't reduced To becoming To being No more than a bridge Between past and future Always coming from there And going there And being pulled along the stream of time As often as possible Break the continuity Of past and future The stream of time Access the timeless dimension In you By singling out This moment Mostly If you stop anybody anywhere Go to a big city And you ask them What are you doing They'll tell you the story Of where they've just come from And where

they're going To complete that movement I've just come from this important meeting I'm now on my way to the airport And catch a plane To go to an even more important meeting On which my whole future depends That's usually what you get Or whatever other answer it may be I'm going to spend another boring day in the office To keep myself and my family alive Or you can ask somebody Sitting on a bench And he says my whole life has gone to pieces And there's no point in carrying on That's why I'm just sitting here There too A story absorbs your life And if you could single out this moment It doesn't reduce your effectiveness In this world But brings in A sense of And a higher intelligence Yes, you're on your way From that meeting To the other even more important meeting But what about now This moment The car stopped At a traffic light The window is slightly open The bird is sitting on the branch of a tree And you hear the sound of the bird And the sunlight Feel yourself breathing And the aliveness inside you The presence that you are And the reality of now Always exists Outside of the story that you carry Which is no more than the sequence of thoughts In your head Yes, that is there also Of course it's one dimension of life But if that's all Then your life is greatly reduced To an ultimately Unreal world of concepts It's very much like An inferior Work of fiction That exists only For its structural tension But no deeper content in it You know works That are very interesting to read You know what's going to happen next But once you've read that book And you know what happens in the end You would never go back to it It would be completely pointless Because you now know what happens You know the end It exists without any depths Only you're reading it with a structural tension It's pulling you along You want to know what's happening next If anybody told you before you got to the end of the book What happens in the end Would have destroyed the whole thing for you And that is Just a work of Many works are just fiction To keep your mind busy And to give you a reflection of your own life What's next Want to know the outcome And then if somebody tells you They all die except for this character No, don't tell me that You've spoiled it all Because beyond that There's nothing on the page except the tension Towards the next moment But the character lacks depth Everything, every description Lacks depth So there's no point in reading it again If you read a true work of literature There may be some structural tension Also there's a one dimension in it But every page Has a richness to it And you could dwell On one descriptive passage Of a character or whatever For a long time You can go back to it, read it many times The outcome is Not that important There's the depth every moment And that means It's a work of literature That nobody knows exactly where the borderline is And in some works you say There's some depth there Is it just fiction or literature Or is it cheap fiction Or is it great literature, the extremes And so Your life Is it cheap fiction

[Speaker 2] (5:37:21 - 5:37:25)

Ha ha ha Ha ha ha

[Speaker 1] (5:37:25 - 5:37:31)

Ha ha If you're only interested in the next thing It becomes cheap fiction

[Speaker 2] (5:37:31 - 5:37:33)

Ha ha ha Ha ha

[Speaker 1] (5:37:37 - 5:57:41)

Lacking any depth Ha ha And unfortunately Many lives, people's lives Have become that What's the next thing And in the end Of course you die Ha ha ha Ha ha It all resolves itself Eventually All the problems finally get resolved They have to Because everybody who's involved in the fiction Is going to die, including yourself Oh, it all works somehow Ha ha ha Ha ha But that is the The reduction Of one's life You live on the surface Just the surface of things So that's another Question you can ask yourself What is the story At this moment of me You see the story And then you go beyond the story Underneath the story Now the story is a sequence of Thoughts It's always the next, the next, the next Now thoughts Thoughts are quite far removed Further removed from being Than the immediacy Of, for example, sense perception Sense perceptions In themselves, of course Are also fleeting Are forms that arise In your consciousness And there are some Spiritual schools that despise Sense perceptions Even beauty, so you don't look It's all impermanent It's all really unreal Don't look Nor is beauty just be Totally within You could do that But there is a beauty in sense perceptions But the beauty That you see If you are present Isn't really the form In the form, even the beauty Of the flower Beauty is always something That you Is deeper than the form In whatever you look at It's not just The external form And you can only see beauty If you see it Through that in you That is deeper than the form Which means The form is thought So when you're Only thinking, immediately thinking About what you see You don't really see beauty You attach labels to something There's no response, you cannot And that's why Many people go through Their lives are devoid of True beauty, they're not present enough To see it They may superficially glance As they're walking through a park Oh, pretty flowers A momentary, they haven't really looked They just have a distant memory Maybe once as a child They looked at a flower and realized it was beautiful Oh, the nice pretty flowers Okay, what's the next thing I have to think about I'm going there It's so important To get there, to get this done Oh, that's nice It's a fraction And even in that fraction, they're not really seeing it Or hearing it, or feeling it They're the senses Certain senses Are very much neglected Of course, for modern For contemporary humans The predominant senses Are seeing and hearing And the other senses Are touching Tasting, smelling While tasting Or even tasting Not many people are truly aware of the food The taste of the food Smelling You can smell The freshness of the air You have to be present Touching Touch something And feel the touch of a fruit Of any object In your hand Another human being And be simply present With the touch You're closer to being Through sense perception Than you could be Through thinking That's why The first step towards being Is to go from the Abstraction of thought To the immediacy Of perception And then from there It's only A

little step To realizing The depth that is there That makes The whole perception possible
The depth of presence Of being As of I am Of ultimately yourself As the one Who is
perceiving You feel yourself As the field In which The perception occurs So to Become
conscious of sense perceptions Including The neglected ones Smelling Smelling the air If
you observe a dog Which I've been doing More often recently You realize They inhabit
Quite a different reality It seems that 70% Of their reality Consists of smells It's the first
thing They go to The first to find out About things and people Whoever is there The first
thing they go to Is they smell it out And then probably The next one is hearing And the
third one Maybe seeing And many animals are like that So they perceive the world
differently The predominant perception Is smell And there is a richness there That we
could never even conceive of Of smells Of different smells Humans can't Maybe if we
had it once we can't retrieve that We could be happy enough If we can smell the
freshness in the air The moisture of the After the rain shower Like yesterday The
moisture that rises from the ground It smells You smell the earth The aliveness of it So
As much as possible Step back Out of the story Which is there anyway It is unfolding
Between past and future Unfolds the story of me Between past and future There is the
movement of time That eventually Consumes you as that form Does something to you
Like some dreadful disease The flux of time Eventually You shrink And get old And you
wither And it looks as if everybody were In the grip of some disease What is the name of
the disease? What are you suffering from?

Time It's been diagnosed as fatal It's only a question of time When it's going to end Or as
one man wrote to me The other day He worked out mathematically He had this image Of
somebody Jumping off an Inconceivably high cliff And then falling And the fall takes 80
years Or 85, it's the average age Before he or she Hits bottom And he works out how
many Kilometers he falls In 80 years I don't remember the figure But as far as The form
is concerned That includes your story It's destined to hit The ground eventually And all
problems Are suddenly solved But there's more To who you are Fortunately If that were
all And everybody Deep down knows that that is not all Otherwise they would all be
jumping out Of the windows already What's the point?

And even to Be aware of How fleeting all that is On the level of form Even to observe
that And to acknowledge that And to see that Wow, this is Amazing That is already A
spiritual thing to do The simple awareness Of mortality The awareness of impermanence
The awareness of the fleetingness Of all forms There's already a spiritual dimension
Present, so you can watch a film I saw a film recently Whose main subject Matter
seemed to be Death, it was about three Women, different ages Living, on a novelist On a
temporary woman Who is reading a novel, I can't remember the details But it was
basically About impermanence and death And some people say This film is depressing
No, if you truly See it, it's already spiritual Anything that Puts you there as a witness Of
the impermanence of things And some films Can do that, or some works of literature Do
that You become the witness Of things The short-lived Nature of human senses And

when you are there As the witness of that Without even Ever having to say or think about Anything else The spiritual has already Arisen in you Because it's the awareness That is formless The formless in you Is the aware presence That is aware of the short-lived Nature of all forms That's why the Contemplation of death Ultimately is already A spiritual thing When you allow it To be Of course, on one level Something in you says And when You imagine yourself That you're in free fall You don't know And you don't know how many Kilometers Thousands of kilometers You're away from the bottom Nobody knows And yet when you Contemplate that It's almost liberating To see it's all Relatively insignificant Because it's all Destined to dissolve quite soon And then the entire World Becomes Only relatively Important It loses its heaviness Because it's all Smoke It's all like clouds Temporary formations And clouds are very temporary If you watch a cloud It has one shape, one moment And then a different shape and then it's gone So as much as possible Step out of The conceptual world Past, future, forms All that which is destined To dissolve soon anyway Go into the immediacy Of sense perception Yes, whatever you are Hearing, touching, smelling Seeing, whatever Of course That also is short-lived And yet The awareness, the presence That enables you To perceive Is the formless within the form That you perceive The attention, the alertness So in every sense perception There's hiding something That is deeper than the perception We mentioned That even in a dream that looks unreal There must be Something real, otherwise How could the dream be? There must be something there And of course Yes, it's the consciousness In which the dream happens And The question, is the world real or unreal Should not be asked on an intellectual level That will just lead to A lot of philosophy With no final answer Or beliefs Your own life What is real about my life Ultimately Is there anything real about my life Or what do I know for sure Descartes, the philosopher He asked that question What is it that I can know for sure He never stopped thinking And so He thought it's thinking That I'm always thinking But if he had gone a step deeper He would have realized The sense of Beingness Or presence that is deeper than thinking The question that you are Is beyond doubt You can doubt anything But you cannot doubt that you are Because you're not It's life itself I don't know what I am The form may be short-lived But the fact that there is something here That knows that the form Is short-lived There's no doubt that that is Has reality There is something in you that is There's no doubt about that I am, that I know What I am, I don't know Because that is the What is to do with form I appear as a body For a while And then Perhaps I appear as a flower I appear as whatever form Perhaps the I am is in every form What I am Is the one I am That thing that is beyond doubt That my own Being, the beingness That is here Of course it is It's the life that I am Is beyond doubt And could that be the same life And the same being and the same I am That is in every form of life The formless Essence of all life And so if you can be Aware that You are aware, aware That you are Then that's enough Aware of being, of presence Presence being self-aware Through you You are it And then what you are is the temporary roles That you Disguises that you go into I'm a successful businessman For a while Until you hit the ground Or the stock market Collapses Then the psychological Entity hits bottom before the physical

Entity hits the bottom I'm a failed Writer, whatever I'm a failed, another concept In the head I'm somebody who's Missed out on life Life passed me by Where is life?

Here, now It passed me by It's long since gone Didn't give me what I needed So stepping out Of the story The structural Aspect of your form life Life in form As much as possible Then You access something That is deeper Than past and future Than the form, than that which dies Yourself And the world, the temptation Of the world is It pretends that That's all that matters Matter is all that matters

[Speaker 3] (5:57:43 - 5:57:44)

This spot

[Speaker 1] (5:57:53 - 6:21:55)

So it's a continuous For a while, waking up Out of being totally Identified with the structural Aspect of your life The story of me Where it's coming from and where it's going And giving an ultimate importance To that relative importance Yes, you do what you can Now, can only do it now Can only do at this moment What I can do at this moment Can't go beyond that Past and future lose their heaviness And the new Comes in Something That is fresh and new The new is always present You remain fresh and new Like a day That's just like today This morning That beautiful song That morning has broken Like the first morning No past Blackbird has spoken Like the first Absolute presence And if you carry past Into that perception It becomes Obscured It even disappears And the morning is no longer fresh And you are no longer fresh and alive And the longer you live Identified with form and with your story The more burdensome it gets And the world Becomes, feels stale And old and weary Expressed in a character I believe in Shakespeare Maybe it's Hamlet who is considering Killing himself How weary Stale and unprofitable Seem to me all the uses Of this world Weary, stale Like bread that has become stale Weary, stale And unprofitable, meaning pointless Useless That's how it becomes You don't want to end up there And part of that is Not reducing The magnificence As the song Said last night Not reducing the Magnificence of this moment The depth and the aliveness Of this moment, that's all you ever have To a means To an end Which is the story Make it just into A stepping stone so that I can reach The next Chapter, the next paragraph In the cheap Fiction Of my story Of me Absurd So that simple thing Bring the alertness Wake up Become aware of sense perceptions And That which underlies Every sense perception Yourself The perceiver, the perceiving Consciousness, the attention In which there's no Tension And sensing The inner body The aliveness that is there And becoming alert To this Moment It's no longer a means to an end It has a depth To it That is sufficient Unto itself And you to know that You don't need to sit still You may be sitting still But it's not necessary to sit still You can be involved in movement And be fully present In the movement of your life Fast movement Slow movement Be fully present In the movement Enjoy the energy Movement of this

And be there also As the witness of it And yet you're doing what you have to do No
You're not in a hurry This is why you can do something fast If you have to You may be
doing less things If you're no longer living in the Mad hyper activity Of the human mind
Perhaps there are fewer things That you need to do really fast But occasionally It is
called for, you may have to move fast And you're totally present In the movement
Enjoying that without needing To arrive at the next moment This moment is good
enough I'm running to catch the train It's good, it feels good And then you miss it At least
you enjoyed yourself That's why I have in Zen Another famous saying Hurry slowly Hurry
is maybe Fast on the external Slow means the stillness remains Inside even though
you're fast On the external So if you have to You can be very fast You look at martial arts
If they have to be fast They are very fast Without losing The rootedness in being So it
doesn't Pull you out of being And then when you Sit quietly in your room The dynamic
aspect Of being remains The stillness is also dynamic in you Which means you don't go
to sleep When you sit quietly in your room The stillness remains Vibrantly alive So there
is In the stillness there is a vibrancy And in the External activity There is also a stillness
So you have the Two polarities Or as I sometimes call it Buddha And Clint Eastwood
Character And The present moment All that would be enough Not remembering It's not a
means to an end Give it fullest attention And enjoy it Enjoy the doing You can't enjoy the
doing If the next moment is more important than this Enjoy whatever it is That is
required of you At this moment The aliveness of it The external Is allowed Deeply
because it is And then you go deeper than the form So even if on the external it looks
unpleasant I'm wet and cold and it's windy And I want to get home Okay and then you
bring A yes to it As we talked yesterday You become a duck or a wet poodle Or whatever
it is And the wet poodle Is not complaining He's just wet And then he shakes It's cold and
wet There's no judging entity there It is as it is Says the dog If he could speak Some of
you found the morning meditations Very helpful The movement Being present In every
movement You can live like that And just to try A slow movement And be present Is a
beautiful thing to do Because it's not a means to an end This arm When this arm is here
It's not trying to get there It's just here And just here Here Not I'm trying to get there
Here Beautiful So you can do that either by practicing Tai Chi Or Kim's Movement
practice Called Kim Fu Chi Which a few years ago I saw her Performing spontaneously for
the first time At a retreat What is happening It's simply Presence Expressing itself As
joyful movement And there was a slow kind of dance And I saw her doing it And I said
Where does that come from It came out of presence The joyful expression of presence
And in that moment I thought maybe what I'm witnessing Is the early origin of Tai Chi
Perhaps that's how it started With Someone Allowing him or herself To express
spontaneously The state of presence In movement Some people believe that Tai Chi
Originated when people Observed the movement of animals And tried to imitate that But
I believe It was a spontaneous Expression of presence Although of course if you watch
Animals you see a certain similarity Between that Being present in every movement And
for example The movement of a cat A cat walking Amazing To watch that That is Tai Chi
too They are not in a hurry Just Present They just watch and when they watch They just

watch They're not thinking about what's going on there They know what's going on Without having to conceptualize it And then movement continues And suddenly there's An energy build up And they jump You could never think that a thing Could jump that high It's almost magic And then they're still again You could spend hours watching So if you Practice movement It's a beautiful way of Learning to be Not to make this moment Into a means to an end Just a simple movement Because in the Ordinary consciousness Every movement Through it you want to get somewhere That's more important So just It could be spontaneous It could be a sequence that you follow But the important thing is This is This presence at every step And if you're disabled And can't move very well It would be enough to move your hands Dance with your hands And you can make some activity Into a movement That is present A dance Wiping a table Cleaning your shoes Doing this or that Putting on a shirt And whenever that happens You are Interrupting There's a gap In the continuity Between past and future in your life There is a gap In your life In the story of me Of presence A gap of presence And the more gaps of presence you have The more alive you are Does the story suffer?

Can you no longer continue writing That fiction of me? No, you can But it will become literature Your life From pure Cheap fiction Soap opera That's of course Why people love watching on TV The so called soap operas Because it's a reflection Of their own life Oh, that's good They all live like that And then your life Assumes a depth It becomes And the outcome Doesn't matter anymore It's just like the true work of literature It's peripheral The outcome is on the periphery Of your life Am I going to make it or not?

Well, you may make it for a while And then you hit bottom So on the level Of form This is dissolving About to dissolve Of the gathering That was a beautiful form here An energy field Created by many humans Being present An energy field Of stillness And the form Of the surroundings The nature here The stillness that surrounds this place You don't need to feel sorry That you are leaving it Because that's only The external form Of our gathering The essence of our gathering Is not separate From who you are Without that It wouldn't be much It wouldn't be much So there's nothing really That you leave behind That is of any consequence Because the essence Is alive in you The essence of this gathering It's not separate From who you are So when you're sitting on the bus Travelling towards The next thing In the story of me The next thing Becomes a little less important As you Feel the aliveness Of the present moment Even as you're sitting on the bus Then the moment of arriving at the station Is not that important This is the same as the gathering The same as It still feels the same Because it's still now And then you arrive at the station And then you check inside Is it still now? You have to You never know It might be in the next moment Is this still the same now? Yeah, it is Of course the form has changed But it's the same now And then wherever you go You have to check occasionally Is it still now?

Yeah, it is Because the mind May try to convince you That it's not now So you remain alive Not only remain alive You deepen The being There's Depth to who you are

Regardless Of the form of your story Because if everybody is a Let's say a walking fictional Work of fiction Similar The life story of each person Is different One could write a book about each of you You could write your own book As it unfolds Every day a new chapter Wait for the next installment That suddenly Has far greater depth to it And just as in great literature What happens to you Or what does not happen to you As the story unfolds Is secondary The now becomes primary The depth of now And then the external form of your life Of course At times You add things to your life Things come to you It seems to go very well And then something happens And it becomes a period of Loss or of reduction Of letting go That's all part of Living It can't go up and up And up doesn't make sense Nothing in the world Is a continuous getting better On the level of form You can't get better and better As a form, better and better And then you hit bottom Present, yes, that's better To be present Now So it gets As the qualitative The improvement of your life Is to do with the quality Of the moment Not quantitative How much success you have Or how it unfolds Or what the drama is of your life Or the problematic things That haven't resolved themselves yet And you don't know in the next few weeks Or months of your life These problematic things Your divorce proceedings Whatever people get involved in As part of the soap opera The divorce proceedings are happening I don't know how is it all going to end Am I going to survive Yes, you will survive Probably the divorce proceedings Or your bankruptcy Proceedings Or the acquisition of A new Mansion somewhere It's all Form Ultimately not fulfilling And ultimately Not even threatening There's always the Aliveness of this Death is guaranteed To the form Oh that's okay, that's a relief So And also The essence of the so called teacher Which is just a form Is yours It's one With who you are The truth that has been spoken Is your truth You recognized it as the truth As if you were Listening to yourself Because On a deeper level You were listening to yourself The voice arose In the field of consciousness As you listened to it I listened to it That's all There was no Preplanning, now I'm going to teach Them that, there's nothing to teach them There's a oneness In the process There's nobody to teach anything Consciousness Speaks And you were still enough To listen That's all So this is not the end of anything Really Just changing forms In the field of consciousness

[Speaker 2] (6:24:16 - 6:24:17)

Thank you

[Speaker 3] (6:25:11 - 6:25:24)

Sunrise Over the mountain Spreading your light

[Speaker 2] (6:25:24 - 6:25:44)

Over the land Sunrise Another new morning

[Speaker 3] (6:25:44 - 6:25:56)

We celebrate We are The new man

[Speaker 2] (6:26:02 - 6:26:32)

Sunrise Sunrise Over the mountain Spreading your light Over the land Sunrise

[Speaker 3] (6:26:33 - 6:26:53)

Another new morning We celebrate We are The new man Sunrise

[Speaker 2] (6:26:56 - 6:27:03)

Sunrise Over the mountain

[Speaker 3] (6:27:06 - 6:27:09)

Spreading your light

[Speaker 2] (6:27:12 - 6:27:29)

Over the land Sunrise Another new morning

[Speaker 3] (6:27:32 - 6:27:34)

We celebrate

[Speaker 2] (6:27:35 - 6:27:42)

We are The new man